

A CONCISE CHILDREN'S
ENCYCLOPEDIA
OF
ISLAM



Compiled by
Al-Arabee Ben Razzouq

DARUSSALAM

GLOBAL LEADER IN ISLAMIC BOOKS



الموسوعة الإسلامية المختصرة للأطفال

باللغة الإنجليزية

About this Encyclopedia

The present reference tool, which is a humble attempt to place before the English-speaking Muslim children a number of basic Islamic teachings and concepts, is primarily aimed at children of age ten years and over and presents topics in an easy-to-use alphabetical format. It also covers a wide range of topics and features cross-references which draw attention to related subjects.

Given the fact that some of these Islamic teachings and concepts have been forgotten by many Muslims, and given the fact that some of them have been given wrong definitions or interpretations by some non-Muslims, either deliberately or out of ignorance, an effort has been made here to present these teachings and concepts in their true light and clear picture.

The definitions cover a wide range of concepts as well as some of the well-known Prophets and Messengers of Allah, may Allah's peace be upon them all, the significance of certain important Islamic occasions, the benefits of the observance of certain practices and a short biography of the four rightly-guided caliphs who helped shape the destiny of the new faith.

Even though the present reference guide is designed specifically for Muslim children, readers and students of all ages and different faiths who wish to learn more about the world's fastest-growing religion will certainly find it enlightening and highly informative.

DARUSSALAM
GLOBAL LEADER IN ISLAMIC BOOKS

Riyadh Jeddah Al-Khobar Sharjah Lahore
London Houston New York



Book No. 50

A CONCISE CHILDREN'S ENCYCLOPEDIA OF ISLAM

The present reference work is a humble attempt to place before the English-speaking Muslim children a number of basic Islamic teachings and concepts.

No part of this book may be reproduced or utilized in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system, without the permission of the publisher.

Supervised by:
Abdul Malik Mujahid

© Maktaba Dar-us-Salam, 2007
King Fahd National Library Catalog-in-Publication Data
Razzouq , Al - Arabee
A Concise Children's Encyclopedia of Islam.
Al-Arabee Razzouq - Riyadh, 2007
257p ; 21x28.7cm
ISBN: 9960-9930-2-7 1- Islam - Encyclopedial-Title
210.32 dc 1428/2974
L.D. no. 1428/2974 ISBN: 9960-9930-2-7

Darussalam Contexts

HEAD OFFICE

P.O. Box: 22743, Riyadh 11416 K.S.A. Tel: 0096 1-4033962/4043432 Fax: 4021659
E-mail: darussalam@awalnet.net.sa, riyadh@dar-us-salam.com Website: www.dar-us-salam.com

K.S.A. Darussalam Showrooms:
Riyadh

Olaya branch: Tel 00966-1-4614483 Fax: 4644945
Malaz branch: Tel 00966-1-4735220 Fax: 4735221
Suwailam branch: Tel & Fax: 1-2860422

- Jeddah Tel: 00966-2-6879254 Fax: 6336270
- Madinah Tel: 00966-503417155 Fax: 04-8151121
- Al-Khobar Tel: 00966-3-8892900 Fax: 8891551
- Khamis Mushay Tel & Fax: 00966-072207055
- Yanbu Al-Bahr Tel: 0500887341 Fax: 04-3908027
- Al-Buraidah Tel: 0503417156 Fax: 063696124

U.A.E

- Darussalam, Sharjah U.A.E
Tel: 00971-6-5832623 Fax: 5832624
Sharjah@dar-us-salam.com

PAKISTAN

- Darussalam, 36 B Lower Mall, Lahore
Tel: 0092-42-724 0024 Fax: 7354072
- Rahman Market, Ghazni Street,Urdu Bazar Lahore
Tel: 0092-42-7120054 Fax: 7320703
- Karachi, Tel: 0092-21-4393936 Fax: 4393937
- Islamabad, Tel: 0092-51-2500237 Fax: 512281513

U.S.A

- Darussalam, Houston
P.O Box: 79194 Tx 77279
Tel: 001-713-722 0419 Fax: 001-713-722 0431
E-mail: houston@dar-us-salam.com
- Darussalam, New York 486 Atlantic Ave, Brooklyn
New York-11217, Tel: 001-718-625 5925
Fax: 718-625 1511
E-mail: darussalamny@hotmail.com

U.K

- Darussalam International Publications Ltd.
Leyton Business Centre
Unit-17, Elton Road, Leyton, London, E10 7BT
Tel: 0044 20 8539 4885 Fax: 0044 20 8539 4889
Website: www.darussalam.com
Email: info@darussalam.com
- Darussalam International Publications Limited
Regents Park Mosque, 146 Park Road
London NW8 7RG Tel: 0044- 207 725 2246
Fax: 0044 20 8539 4889

AUSTRALIA

- Darussalam: 153, Haldon St, Lakemba (Sydney)
NSW 2195, Australia
Tel: 0061-2-97407188 Fax: 0061-2-97407199
Mobile: 0061-414580813 Res: 0061-2-97580190
Email: abumuaaz@hotmail.com

CANADA

- Islamic Books Service
2200 South Sheridan way Mississauga,
Ontario Canada L5K 2C8
Tel: 001-905-403-8406 Ext. 218 Fax: 905-8409

HONG KONG

- Peacetech
A2, 4/F Tsim Sha Mansion
83-87 Nathan Road Tsimlatsui
Kowloon, Hong Kong
Tel: 00852 2369 2722 Fax: 00852-23692944
Mobile: 00652 97123624

MALAYSIA

- Darussalam International Publication Ltd.,
No 109A, Jalan SS 21/1A, Damansara Utama,
47400, Petaling Jaya, Selangor, Darul Ehsan, Malaysia
Tel: 00603 7710 9750 Fax: 7710 0749
E-mail: darussalm@streamyx.com

FRANCE

- Editions & Librairie Essalam
135, Bd de Ménilmontant- 75011 Paris
Tel: 0033-01- 43 38 19 56/ 44 83
Fax: 0033-01-43 57 44 31
E-mail: essalam@essalam.com

SINGAPORE

- Muslim Converts Association of Singapore
32 Onan Road The Galaxy
Singapore- 424484
Tel: 0065-440 6924, 348 8344 Fax: 440 6724

SRI LANKA

- Darul Kitab 6, Nimal Road, Colombo-4
Tel: 0094 115 358712 Fax: 115-358713

INDIA

- Islamic Books International
54, Tandel Street (North)
Dongri, Mumbai 400 009,
Tel: 0091-22-2373 4180, Fax: 0091-22-2373 0689
E-mail: sales@irif.net

SOUTH AFRICA

- Islamic Da'wah Movement (IDM)
48009 Quaibrat 4078 Durban, South Africa
Tel: 0027-31-304-6883 Fax: 0027-31-305-1292
E-mail: idm@ion.co.za

Table of Contents

	Page
1 Introduction	1
2 Useful Definitions	3
3 'Aam Al-feel	5
4 Abu Bakr As-Siddeeq (ﷺ)	6
5 Adam (ﷺ)	9
6 Ad-Dajjaal	11
7 Adhaan	13
8 Ahkaam	15
9 Ahl-ul-Kitaab	17
10 Ahl-us-Sunnah wal-Jamaa'ah	18
11 Akhlaaq	19
12 Alaamaat-us-Saa'ah As-Sughraa (Minor Signs of the Day of Judgement)	21
13 Alaamaat-us-Saa'ah Al-Kubrraa (Major Signs of the Day of Judgement)	25
14 Al-Hawdh	28
15 Al-Hijrah	29
16 'Ali ibn Abee Taalib (ؓ)	31
17 Al-Israa and Al-Mi'raaj	33
18 Al-Jumu'ah	35
19 Al-Khulafaa' Ar-Raashidoon	37
20 Allah (ﷺ)	38
21 Al-Madeenah	40
22 Al-Malaa'ikah	43
23 Al-Masjid Al-Haraam	44
24 Al-Masjid An-Nabawee	47
25 Al-Qadar	50
26 Al-Qur'an	51
27 'Aqeeqah	53
28 Arafaat	54
29 Ash-Shafaa'ah	56
30 'Ashuraa	58
31 Asmaa'ullah Al-Husnaa (Allah's Beautiful Names)	60
32 As-Sahaabah	61

Table of Contents

	Page
33 As-Salaam	63
34 As-Siraat	64
35 At-Tabi'oon	65
36 At-Taqweem Al-Islaamee	66
37 Ayat-ul-Kursee	67
38 Ayyub (ع)	68
39 Bait-ul-Maqdis	71
40 Bid'ah	72
41 Birr-ul-Waalidain	73
42 Dhikr	74
43 Du'aa	76
44 Eid	78
45 Eemaan	81
46 Ghusl	83
47 Hadeeth	85
48 Hadeeth Qudsee	86
49 Hajj	87
50 Hijaab	93
51 Hud (ع)	95
52 Ibaadah	98
53 Iblees	99
54 Ibraaheem (ع)	101
55 Ihraam	105
56 Ihsaan	106
57 Iqaamah	107
58 'Isaa (ع)	108
59 Islam	111
60 Isma'eel (ع)	114
61 Istinja'	116
62 I'tikaaf	118
63 Jahannam	119

Table of Contents

	Page
64 Janaazah	121
65 Jannah	124
66 Jibreel (ﷺ)	126
67 Jinn	127
68 Kabaa'ir	128
69 Kufr	130
70 Lailat-ul-Qadr	132
71 Lot (ﷺ)	134
72 Makkah	138
73 Maryam (Alaih-assalaam)	141
74 Masjid	143
75 Mina	145
76 Muhammad (ﷺ)	147
77 Musa (ﷺ)	151
78 Muzdalifah	156
79 Nabee	157
80 Nifaaq	158
81 Nuh (ﷺ)	160
82 Omar ibn Al-Khattaab (ؓ)	163
83 Othman ibn Affan (ؓ)	165
84 Qiblah	168
85 Rak'ah	170
86 Ramadhan	171
87 Rasool	173
88 Ribaa	174
89 Rukoo'	176
90 Sadaqah	177
91 Sa'ee	179
92 Salaat	181
93 Salih (ﷺ)	187
94 Sawm	190

Table of Contents

	Page
95 Shahaadah	192
96 Sharee'ah	195
97 Shaitaan	198
98 Shirk	199
99 Siyyaam-ut-Tatawwu'	202
100 Sujood	203
101 Sulaiman (ﷺ)	204
102 Sunnah	208
103 Tafseer	210
104 Tahaarah	212
105 Tahajjud	213
106 Takneer	215
107 Talbiyyah	216
108 Taqwaa	217
109 Taraaweeh	218
110 Tasbeeh	219
111 Tawaaf	220
112 Tawbah	222
113 Tawheed	224
114 Tayammum	225
115 Udh-hiyyah	226
116 'Umrah	228
117 Ummahaat-ul-Mu'mineen	230
118 Witr	231
119 Wudhu	232
120 Yawn Al-Qiyaaamah	235
121 Yunus (ﷺ)	238
122 Yusuf (ﷺ)	241
123 Zakaat	245
124 Zakaat-ul-Fitr	247
125 Zamzam	249
126 Bibliography	251

Introduction

In the name of Allah, Most Gracious, Most Merciful

All praise is due to Almighty Allah. We praise Him and seek His help and forgiveness. We seek refuge in Allah from the evil of our own selves and from our sinful deeds. Whomever Allah guides, there is none to misguide him; and whomever He leads astray, none can guide him. I bear witness that there is no god worthy of worship except Allah, and I bear witness that Muhammad is His servant and Messenger. May Allah bestow His peace and blessings upon Prophet Muhammad, upon his good and pure family, as well as upon all the noble companions and those who follow them in righteousness until the Day of Judgement.

The present reference work is a humble attempt to place before the English-speaking Muslim children a number of basic Islamic teachings and concepts.

It is primarily aimed at children of age ten years and over and presents topics in an easy-to-use alphabetical format. It also covers a wide range of topics and features cross-references which draw attention to related subjects.

Given the fact that some of these Islamic teachings and concepts have been forgotten by many Muslims, and given the fact that some of them have been given wrong definitions or interpretations by some non-Muslims, either deliberately or out of ignorance, an effort has been made here to present these teachings and concepts in their true light and clear picture.

The definitions not only cover a wide range of concepts such as *tawheed*, *tawbah*, *shirk*, *Eemaan* and *Ihsaan*, but also include some of the well-known Prophets and Messengers of Allah, may Allah's peace be upon them all, the significance of certain important occasions such as *Ashuraa* and *Eed*, the benefits of the observance of certain practices and a short biography of the four rightly-guided caliphs who helped shape the destiny of the new faith.

Even though the present reference guide is designed specifically for Muslim children, readers and students of all ages and different faiths who wish to learn more about the world's fastest-growing religion will certainly find it enlightening and highly informative.

The explanations this reference tool provides are for the most part based on the Qur'an and the authentic *Sunnah* of the Prophet, *sallallaahu 'alaihi wa sallam*. When the reference is to the surah of the Qur'an, the name of the *surah* is mentioned, followed by its number and then by the number of the verse. Thus, (*Surat Maryam*, 19:11) means the eleventh verse of the nineteenth *surah* of the Qur'an, which is *Surat Maryam*. When the reference is to the *hadeeth*, this is in many cases followed by the narrator/s who reported it, sometimes followed by the category of the *hadeeth* if not reported by Al-Bukhaaree and Muslim.

In the compilation of the present work, a number of books and web sites have been consulted. Part of it was also the product of translation of a number of texts provided by Brother Abdul Malik Mujahid, Director of Darussalam. A list of the books consulted appears at the end of the encyclopedia.

Special thanks go to a number of people who helped produce the book in its present format, particularly graphics designer Brother Zulfiqar who conscientiously provided all the illustrations and Brother Muhammad Nazeer for patiently revising the text with the utmost patience.

We pray to Allah the Almighty to make this humble effort successful. We also pray to Him to accept it as an effort done for His sake alone and to make it of real benefit to all those who read it, for it is ultimately Allah's acceptance alone that really counts, and success is only by His Will.

"I only intend reform as much as I am able; and my success [in the task] can only come from Allah. In Him I trust, and unto Him I return." (*Surat Hud*, 11:88)

"Our Lord! In You only do we trust; unto You do we turn in repentance; and to You is our final return."

(*Surat Al-Mumtahinah*, 60:4)

Al-Arabee Ben Razzouq
Jumaadaa ath-Thaaniyah, 1428 AH
July 2007

Useful Definitions

The following are transliterations of some Arabic expressions that appear throughout the encyclopedia, followed by their meanings in English.

Subhaanahu wa ta'aalaa: 

Glorified and Exalted be He. This expression is generally said after mentioning the name of Allah the Almighty. Another common expression is 'Azza wa Jalla.

Sallallaahu 'alaihi wa sallam: 

May Allah's peace and blessings be upon him. This expression is commonly said whenever the Prophet Muhammad's name is mentioned.

Alaih-issalaam: 

Peace be upon him. This formula is usually said after the name of a prophet or an angel, such as Musa (Moses) or Jibreel, respectively. It is also said after the names of certain pious men mentioned in the Qur'an, such as Al-Khidhr, whose story appears in Surat Al-Kahf, 18:65-82.

Alaih-assalaam: 

Peace be upon her. This is said after the names of certain pious women mentioned in the Qur'an, such as Maryam, the mother of Prophet Isaa, alaih-issalaam.

Radhiy-Allaahu 'anhu: 

May Allah be pleased with him. This is generally used for a male companion of the Prophet (ﷺ) such as Abu Hurairah and Ibn Abbaas.

Radhiy-Allaahu 'anhaa: 

May Allah be pleased with her. This is usually used for a female companion of the Prophet (ﷺ) such as his wives Khadeejah and A'ishah.

Shaikh-ul-Islam:

This title of honour precedes the name of certain learned scholars of Islam particularly those who had attained by their fatwas certain fame or the approval of a large number of Muslim jurists. Ibn Taymiyyah is an example of such learned scholars.

Ibn:

son of. This is a title of respect, an example of which is Omar ibn Al-Khattab, which means Omar, son of Al-Khattab.

Bint:

daughter of. This is a title of respect, an example of which is Hafsa bint Omar, which means Hafsa, daughter of Omar.

Abu:

father of. This is a title of respect, an example of which is the Prophet's companion Abu Hurairah (ﷺ).

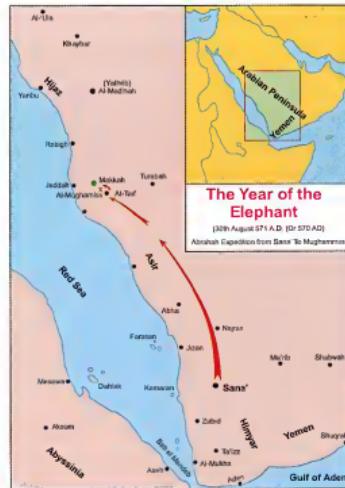
Umm:

mother of. This is a title of respect, an example of which is the Prophet's wife Umm Salamah (ﷺ).

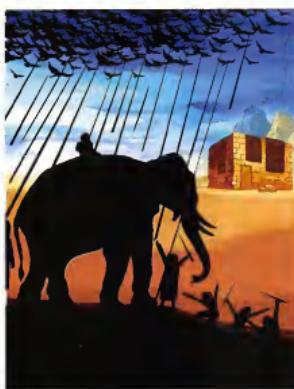
‘Aam Al-feel (The Year of the Elephant) is the year in which Prophet Muhammad (ﷺ) was born.

Before Islam, the Arabs had no calendar of their own, and so they would name a year after an important incident that occurred during that year, before it or after it. The year in which the Prophet Muhammad (ﷺ) was born is known as the ‘Year of the Elephant’ because it was the year in which Abraha Al-Ashram, the Christian ruler of the Abyssinian Kingdom of Yemen, marched upon Makkah with a large army consisting of a huge elephant, with the intention of destroying the Ka’bah so that the Arabs would do pilgrimage to a temple he had built in Yemen instead. The guardians of the Ka’bah offered no defence whatsoever, as the army was too strong for them.

However, Allah (ﷻ) saved His Sacred House and caused Abraha’s evil plan to end in vain. He sent down on him and his army birds carrying stones of baked clay in their beaks and claws with which they pelted them until they were all destroyed.



The Qur'an tells the story of the ‘Companions of the Elephant’ in Surat Al-Feel, thus: “Have you not seen how your Lord dealt with the companions of the elephant? Did He not make their plot go astray? And He sent against them birds in flocks, striking them with stones of baked clay; and He made them like eaten straw.” (Surat Al-Feel, 105)



Abraha’s army was suddenly overtaken by flocks of birds, striking them with small stones slightly bigger than lentil seeds. When these stones fell on the soldiers, it would dissolve their flesh and burst it into pieces. They all perished in this way. Abraha fled while his flesh was bursting into pieces but he died on the way back to Yemen.

Abu Bakr As-Siddeeq (رضي الله عنه)

Abu Bakr (رضي الله عنه) was one of the Rightly-Guided Caliphs. He was two years younger than the Prophet (صلوات الله عليه وسلم) and was one of the wealthiest merchants of Makkah who came from a noble family. He was renowned for his good and upright nature. His honesty and truthfulness won him the friendship of young Muhammad (صلوات الله عليه وسلم) and this companionship, which started in early boyhood, proved lifelong.

Abu Bakr (رضي الله عنه) was the first adult male to accept Islam, and this he did without hesitation. Once the Prophet (صلوات الله عليه وسلم) said, "I called people to Islam, and everybody thought over it, at least for a while. But this was not the case with Abu Bakr; the moment I put Islam before him, he accepted it without any hesitation."

Abu Bakr (رضي الله عنه) was very kind-hearted; when he saw someone in difficulty, he would do whatever he possibly could to help him. No sacrifice was too great in his eyes for the sake of the new faith. When the heartless Quraish masters tortured their slaves to give up Islam, they would make them lie naked, on burning sand, like they did with Bilal ibn Rabaah (رضي الله عنه). Then they would put big rocks on their chests. Abu Bakr (رضي الله عنه) used his wealth to buy many such helpless Muslim slaves from their ruthless masters and set them free for the sake of Allah.



When the Prophet (صلوات الله عليه وسلم) asked people to help the expedition of Tabuk with whatever they could, Abu Bakr (رضي الله عنه) beat all past charitable records by taking all his money and household articles and heaping them at the Prophet's feet.

The Prophet (صلوات الله عليه وسلم) called him

As-Siddeeq (the truthful) because when he undertook the night journey to the highest heaven with Angel Jibreel (ﷺ) and his enemies jeered at him, Abu Bakr (رضي الله عنه) simply replied when asked about the credibility of this incident, "I would believe anything that the Messenger of Allah (ﷺ) says."

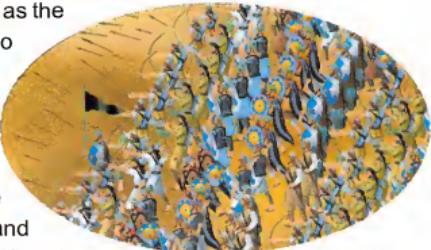
It was Abu Bakr (رضي الله عنه) who made all the arrangements for the historic journey to Madeenah in which he accompanied the Prophet (ﷺ). Of all the companions, Abu Bakr (رضي الله عنه) had the honour of being with the Prophet (ﷺ) during the most critical days of his life. He also took part in all the battles that the Prophet (ﷺ) fought. All his life, he fought boldly under his banner, and under his supervision the collection of the Qur'anic revelations was recorded in the Qur'an.



When the Prophet (ﷺ) could no longer lead prayers during his last illness, he appointed him for the task.

After the Prophet's death, Muslims elected him the first khaleefah (caliph). His unshakable faith helped Islam keep its foundation intact. He had to fight against those who left Islam and started fighting against Muslims, such as the powerful tribe of Banu Bakr. He also declared war on those who refused to pay the obligatory poor-rate, Zakaat, made an

all-out attack on the impostors, such as the notorious Musailimah the Liar who claimed he was a prophet. Abu Bakr (ﷺ) inflicted a crushing defeat on all of them.



Abu Bakr (ﷺ) was as sincere as he was firm in faith. He lived and worked for Islam to the last breath. When he passed away at the age of 63, he was buried by the side of the Prophet (ﷺ).

The Prophet, (ﷺ) once said about him, "If I were to choose from my Ummah anyone as a khaleel, I would have chosen Abu Bakr, but he is my friend and my companion." (Reported by Al-Bukhaaree and Muslim)

A *khaleel* is someone whose love is mixed with one's soul. He is in fact superior to a friend or a beloved person. The Prophet (ﷺ) had only one *khaleel*, i.e. Allah the Almighty, but he had many friends.

(See *As-Sahaabah, Al-Khulafaa' Ar-Raashidoon, Al-Israa and Al-Mi'raaj and Zakaat*)

Adam (ﷺ) was not only the first human Allah created but also a prophet. The Qur'an mentions that Allah (ﷻ) created Adam of clay and then told him "Be!" and he was. When Allah said to the angels that he would create Adam, they asked why He would create a being that would do evil. But when He "taught Adam the names", they saw that he knew more than them.

When Allah (ﷻ) ordered the angels to prostrate to Adam, they all prostrated except Ibless who was one of the jinn; he arrogantly said, "I am better than him. You created me from fire, and You created him from clay." (Surat Saad, 38:76)

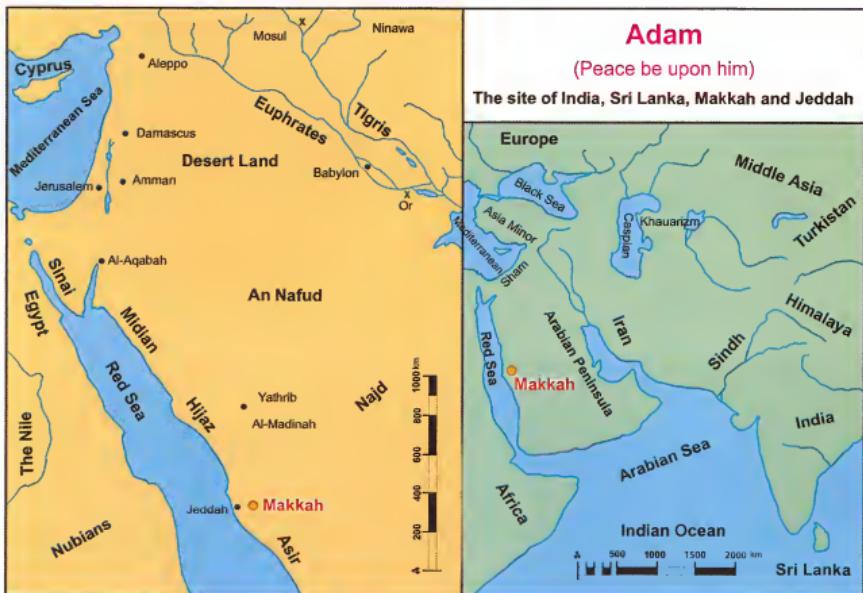
Allah (ﷻ) created a wife for him, Hawwa (Eve). The creation of Hawwa is not described in the Qur'an as in the case of Adam; though it is stated that a "mate" was created with Adam, from the same nature and soul. The Qur'an says: "It is He Who created you from a single person, and made his mate of like nature, in order that he might enjoy the pleasure of living with her." (Surat Al-A'raaf, 7:189)

Adam and Hawwa were allowed to live as they pleased in Paradise but not to eat from a certain tree or taste its fruit. However, they both eventually gave in to the temptation of Satan who said to them, "Your Lord did not forbid you this tree except that you become angels or live forever." (Surat Al-A'raaf, 7:20) He cunningly made them fall through deception, and when they tasted of the tree, they saw their nakedness and started covering themselves with the leaves of Paradise. Allah then reminded them that He told them not to eat of the tree, and He warned them of Satan's temptations.



Contrary to the teachings of the Bible, the Qur'an places the same blame on Adam and Hawwaa for their mistake. It does not say that Hawwaa tempted Adam to eat from the tree or even that she had eaten before him. Hawwaa in the Qur'an is not a 'deceiver'. They both committed a sin and then asked Allah for forgiveness and He forgave them both: "Our Lord, we have wronged ourselves; and if You do not forgive us and have mercy on us, we shall surely be among the losers." (Surat Al-A'raaf, 7:23)

Therefore, there is no question of a hereditary sin called 'the Original Sin' in Islam. People have the free will and are therefore responsible for their choice of action and the consequent responsibility before Allah (ﷻ). (See Ibless and Shaitaan)



Ad-Dajjaal



The appearance of *Ad-Dajjaal* (the Liar, Antichrist) will be one of the major signs of the nearness of the Day of Judgement. He will have the power to perform unusual feats in order to deceive people and will claim divine attributes. Between his eyes will be the three letters *kaa*, *faa* and *raa*, meaning *kaafir*, or disbeliever.

The Prophet (ﷺ) described him as having “a huge body, red complexion, curly hair and blind in the right eye; and his eye will look like a protruding grape.” (Reported by Al-Bukhaaree)



He will travel all over the world but will not be able to enter Makkah and Madeenah because these sacred cities will be guarded by the angels who will prevent him from entering them. Some of his extraordinary acts will be that he will command the clouds which will then pour down with rain and will cure those born blind and the lepers; he will also cut a youth into two halves with a sword, and the youth will come to life with a smile when he commands him so.

The Prophet (ﷺ) said, “No prophet was sent but that he warned his followers against the one-eyed liar (*al-Maseeh ad-Dajjaal*). Beware! He is blind in one eye, but your Lord is not so; and there will be written between his (i.e. *al-Maseeh ad-Dajjaal*’s) eyes [the word] *kaafir* (disbeliever).” (Reported by Al-Bukhaaree)

He will also have what would seem to actually be nice what would seem in fact be fire. Prophet 'Isaa (ﷺ) will come again and kill him.



water and fire with him; be fire would cool water, and to be water would Eventually, [Jesus] and defeat the *Dajjaal*

The Prophet (ﷺ) said, "Whoever memorizes the first ten verses of *Surat Al-Kahf* will be protected from the *Dajjaal*." (Reported by Muslim)

(See *Makkah*, *Al-Madeenah*, 'Isaa (ﷺ) and *Alaamaat-us-Saa'ah Al-Kubraa)*



Adhaan



Adhaan is the call to the obligatory prayers. In the beginning, Muslims would attend to the prayers in the mosque without *adhaan*. Then the Prophet (ﷺ) consulted his companions. Some suggested using the Jewish trumpet, and others suggested the Christian bell, but neither was welcome to him. When the matter was still under discussion, 'Abdullaah ibn Zaid (رضي الله عنه) came along to say that he had been taught the manner of *adhaan* in a dream. The Prophet (ﷺ) then asked him to teach it to Bilal ibn Rabaah, the first muezzin in Islam. When

Omar ibn Al-Khattaab (رضي الله عنه) heard Bilal (رضي الله عنه) calling to prayer, he went to the Prophet (ﷺ) and informed him that he had the same dream that Abdullaah ibn Zaid (رضي الله عنه) had.

The words of the *adhaan* are:

Allaahu Akbar

"Allah is the Greatest" (four times)

ash-hadu an laa ilaaha ill-Allaah

"I declare that there is no god but Allah" (twice)

ash-hadu anna Muhammadan rasoolullaah

"I declare that Muhammad is the Messenger of Allah" (twice)

hayya 'alas-Salaah

"Come to the prayer" (twice)

hayya 'alal-falaah

"Come to success" (twice)

Allaahu Akbar

"Allah is the Greatest" (twice)

laa ilaaha ill-Allaah

"There is no god but Allah" (once)

When used for calling to the first prayers of the day at dawn (*Fajr*), the statement *as-salaatu khairun minan-nawm* 'Prayer is better than sleep' is said twice in the *adhaan* after *hayya 'alal-falaah* 'Come to success'.

When the *adhaan* is announced, *Shaitaan* runs away to avoid hearing it.

When a Muslim hears the *adhaan*, he should respond to each call and repeat after the muezzin. When the latter says *hayya 'alas-Salaah* 'Come to the prayer', and *Hayya 'alal-Falaah* 'Come to success', one should, however, say, *Laa hawla wa laa quwwata illaa bilaah* 'There is no power or might except with Allah' after each of these statements.

Any person, *jinn* or thing that hears the *adhaan* will testify for the muezzin on the Day of Judgement.

The person (usually a man) who calls the *adhaan* is called *mu'adhdhin* (English *muezzin*).

After the Adhaan, I say,

*A l l a a h u m m a R a b b a
h a a d h i h i d - d a ' w a t i t t a a m m a t i ,
w a s - S a l a a t i l - q a a ' i m a t i , a a t i
M u h a m m a d a n i l - w a s e e l a t a w a l - f a d e e l a t a ,
w a b ' a t h - h u m a q a a m a n - m a h m o o d a n - i l l a d h e e
w a ' a d t a h u ,*

Oh Allah, the Lord of this perfect call and the established prayer, give Muhammad Al-Waseelah (a high position in Paradise) and Al-Fadeelah (a rank above the rest of creation), and raise him on the honoured station which You have promised him.

(See *Iqaamah* and *Shaitaan*)





The singular form of the word *ahkaam* is *hukm*, which means ruling. Any action in Islam falls within the following five categories:

Waajib (obligatory):

Actions under this category are obligatory on all Muslims who will consequently be rewarded if they do them or may be punished if they neglect them. Fasting in the month of Ramadhan is an example of such actions.



Haraam (prohibited):

Actions under this category are prohibited and include such things as stealing and lying. The one who commits any of them may be punished for it.



Mustahabb (recommended):

Actions under this category are recommended and include such things as performing two *rak'ahs* after the *Maghrib* prayer. Those who perform such actions will be rewarded, and those who leave them will not be punished.



Makrooh (detested):

Actions under this category are detested and include such things as sleeping on the stomach. This is the opposite of a recommendation. Avoiding the *makrooh* counts as a good deed, while doing it does not count as a bad deed.



Mubaah (permissible):

Actions under this category are permitted by Islam but have no religious significance, such as eating fish and chips or lamb curry. We have the choice to do them or not. The person's intention, however, can change *mubaah* to *waajib*,



mustahabb, *makrooh* or *haraam*. Other things could also change the position of the *mubaah*. For example, any *mubaah* becomes *haraam* if it is proven harmful, and any action that is necessary to fulfil a *waajib* is also *waajib*.

Those rulings which are *waajib*, or *fard*, (obligatory) are of two types:

fard 'ayn (individual obligation):

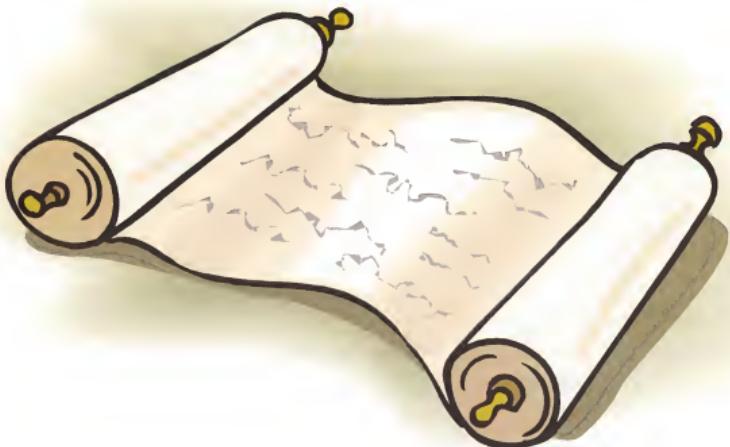
Which is the imperative duty on every Muslim who is *mukallaf* (morally responsible), *baaligh* (mature) and *'aaqil* (sane), like the five daily prayers and the fasting of Ramadhan.



fard kifaayah (collective obligation),

which is the imperative duty that if carried out by some people in a locality absolves all others of their responsibility. But if it is carried out by none involves the whole population in sin. An example of this is the learning of the various branches of Islamic knowledge and useful industries.

(See *Sharee'ah*)





Ahlul-Kitaab, or the People of the Book, refers to the Jews and Christians as believers in a revealed religion. For the Jews, Allah revealed *At-Tawraah* (the *Torah*) to Prophet Musa (Moses) (ﷺ), and for the Christians He revealed *Al-Injeel* (the Gospel) to Prophet 'Esaa (Jesus) (ﷺ), son of Mary.

Both the Jews and the Christians have distorted and corrupted the Scriptures revealed to them.

(See *Musa* and *'Esaa*)



Ahl-us-Sunnah wal-Jamaa'ah



A h l - u s - S u n n a h wal-Jamaa'ah is a title used to refer to those people who hold firmly to the example and teachings of the Prophet (ﷺ) and to the way of his companions and their righteous successors. It is a title which distinguishes the people who adhere to the truth from the people who follow innovations in religion (*bid'ah*).

A h l - u s - S u n n a h wal-Jamaa'ah follow the Truth and do not split up into sects in the religion among themselves, and they follow that upon which the pious predecessors of this nation (*Ummah*) have collectively

agreed. In matters of belief, they adopt a middle position between the sects at either end. Similarly, in acts of worship and their conduct, they also adopt a middle course between the extremists and the negligent. They are the "Victorious Group" in this world and the "Saved Sect" in the Hereafter

Another term which is sometimes mentioned in connection to *Ahl-us-Sunnah wal-Jamaa'ah* is *As-Salaf As-Saalihi*, which literally means 'the pious predecessors', and refers to the Prophet's companions, their righteous successors and the latter's successors in addition to all those who adhered to the Book of Allah and the *Sunnah* of His Messenger (ﷺ) in accordance with the understanding of the Prophet's companions.

(See *Bid'ah* and *Sunnah*)

Islam calls its followers to observe moral character, or good, noble *akhlaaq* (singular: *khuluq*). Describing His Messenger (ﷺ) Allah says:

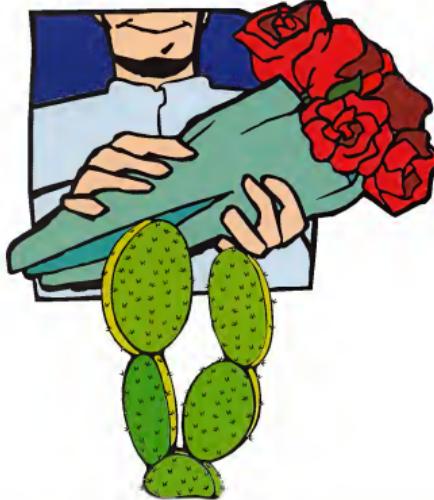
“And indeed, you are of a great moral character.” (*Surat Al-Qalam*, 68:4).

Many verses in the Qur'an encourage Muslims to have good character. Allah says,

“And speak kindly to people.” (*Surat Al-Baqarah*, 2:83)

There are also many Prophetic traditions, or *ahaadeeth*, which call to good character. The following are a few examples.

● “Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people.” (Reported by At-Tirmidhee who said it is a good and sound *hadeeth*)



● “Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest.” (Reported by Muslim)

● "None of you [truly] believes until he loves for his brother what he loves for himself." (Reported by Al-Bukhaaree and Muslim)"



● "The heaviest thing to be placed in the balance of the believer on the Day of Judgement will be good character, and Allah hates the [person who uses] abusive and obscene [language]."
(Reported by At-Tirmidhee who said it is a good and sound *hadeeth*).

At-Tirmidhee who said it is a good *hadeeth*).



Asked about the Prophet's character, 'A'ishah (ﷺ) replied, "His character was the *Qur'an*." This means that he acted on the wonderful teachings of the *Qur'an*.

The Minor Signs of the Day of Judgement

These are the signs which happen before the Day of Judgement, but not too close to its time; rather, they happen at different times. Some of them have already occurred and include the following:



The splitting of the moon:

The Qur'an says,

"The Hour has come near, and the moon has split [in two]."

(Surat Al-Qamar, 54:1).

This happened at the time of the Prophet (ﷺ) and everyone saw it.

The fight against the Moguls and the Tartars:

The Prophet (ﷺ) said, "The Hour will not come until you fight a people wearing hairy shoes, and until you fight the Turks who have small eyes, red faces and flat noses, and their faces will be like flat shields." (Reported by Al-Bukhaaree)



Scholars have said that the description here perfectly fits that of the Tartars who attacked the Muslim world at the beginning of the seventh century after the Hegira and defeated Muslims in 656 AH; Muslims fought them back in the Battle of Ain Jalut in 658 AH and inflicted a crushing defeat on them.



The Fire of Hijaz:

The Prophet (ﷺ) said, "The Hour will not come until a fire comes out of the land of Hijaz which will throw light on the camels' necks in Basra." (Reported by Al-Bukhaaree)

In fact, this fire did break out on Friday the 6th of Jumadah Al-Akhirah, 654 AH, and spread everywhere at an alarming speed, and it took three months to burn out completely.



The end of the Persian and Roman rule:

The Prophet (ﷺ) said, "When *Khosrau* perishes, there will be no more *Khosrau* after him; and when Caesar perishes, there will be no more Caesar after him." (Reported by Al-Bukhaaree)

There are many other minor signs which can be seen today. The Prophet (ﷺ) said, "Among the signs of the Hour are (the following:) religious knowledge will be taken away, ignorance [of religion] will prevail, the drinking of alcoholic drinks will prevail and adultery will become rampant." (Reported by Al-Bukhaaree and Muslim)

In a number of narrations in Al-Bukhaaree and Muslim, the Prophet (ﷺ) also mentioned other signs which include the following:

- a. There will be much bloodshed and many earthquakes.
- b. Miserliness will be put [in the hearts of people].
- c. Trials and tribulations will be rampant.
- d. Women will outnumber men.



Some other minor signs have not occurred yet and include the following:

- a. Muslims will fight the Jews in Palestine and will defeat them. The Prophet (ﷺ) said, "The Hour will not come until the Muslims fight against the Jews and the Muslims will kill them." (Reported by Al-Bukhaaree and Muslim)



- b. The Euphrates' treasure: The Prophet (ﷺ) said, "The Hour will not come before the Euphrates uncovers a mountain of gold over which people will fight." (Reported by Al-Bukhaaree and Muslim)



- c. There will be a bloody battle between the Muslims and the Christians before the second conquest of Constantinople north of Syria. The Prophet (ﷺ) said, "The Hour will not come until the Romans land at A'maaq or Daabiq." (Reported by Muslim)
Daabiq is a village near Aleppo, and Al-A'maaq is a district near Daabiq and Antioch.

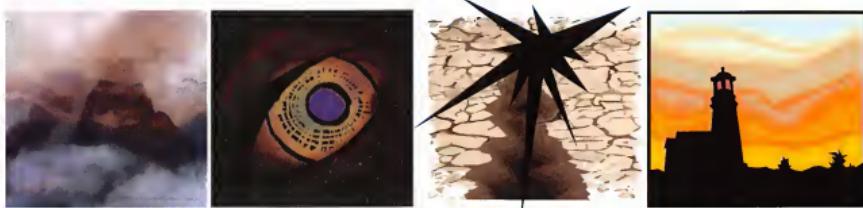


(See *Alaamaat-us-Saa'ah Al-Kubraa 'The Major Signs of the Day of Judgement'*)

The Major Signs of the Day of Judgement

These signs will come one after the other and will immediately be followed by the Day of Judgement. The Prophet (ﷺ) said:

"It (i.e. the Hour) will not come until you see ten signs before it," and he mentioned ten signs:



The Smoke, Ad-Dajjaal, the Beast, the rising of the sun in the west,



the descent of 'Isaa, son of Maryam, Gog and Magog, and



landslides in three places, one in the east, one in the west and one in Arabia at the end of which fire will burn forth from Yemen, and will drive people to the place of their assembly. (Saheeh Muslim, No. 2901)

- a. The coming of Al-Mahdee (the guided one) who will be a man of the Prophet's own family and whose name will be the same as his. This man will fill the earth with justice and righteousness after it had been filled with injustice and wrong.
- b. The Qur'an says about the Smoke,
"So wait for the day when the heaven brings forth a visible smoke covering the people; this is a painful torment." (*Surat Ad-Dukh-khaan*, 44:10-11)
- c. The *Dajjaal* (the Liar) will perform unusual feats and cause many trials and tribulations on earth. He will lay waste all places but will not be able to enter Makkah or Al-Madeenah which will be guarded by the Angels. Eventually, he will be killed by Prophet 'Isaa (Jesus) (ﷺ) after the descent of the latter.
- d. When the sun rises in the west, the doors of repentance will be closed and will remain so until the Day of Judgement. The Prophet (ﷺ) said:
"Verily, Allah extends His hand at night so that the sinners of the day may repent, and verily He extends His hand during the day so that the sinners of the night may repent. [He will keep doing this] as long as the sun does not rise in the west." (Reported by Muslim)
- e. The Qur'an says about the Beast:
"And when the time of the fulfilment of Our Decree approaches them, We shall bring forth a Beast for them from the Earth, which will speak [about this] that the people did not believe in Our revelations." (*Surat An-Naml*, 27:82) Only Allah knows the nature of this Beast.
- f. Prophet 'Isaa (ﷺ) will come again and will not reign as a Prophet, nor will he bring a new law, as Islam is the final religion and Muhammad (ﷺ) was the seal of Prophethood. Rather, he will follow the Qur'an and the *Sunnah* and rule in accordance with their teachings. The Prophet (ﷺ) said,

"By Him in whose hand my life is, surely the son of Maryam (i.e. 'Isaa) will come down amongst you as a just ruler. He will break the cross, kill the pigs and abolish the *jizyah* (a tax taken from non-Muslims who are under the protection of the Muslim government). Wealth will be in such abundance that none will care about it and a single prostration in a prayer will be better than the entire world and all that is in it." (Reported by Al-Bukhaaree and Muslim)

Prophet 'Isaa (ﷺ) will live for a period of time on earth and will finally die and will be buried in Al-Madeenah.

- g. The appearance of the mighty tribes of Gog and Magog (*Ya'juj* and *Ma'juj*). Allah (ﷻ) says,

"When *Ya'juj* and *Ma'juj* are let loose [from their Barrier] and they swiftly swarm from every mound, and the time of the fulfilment of the True Promise will draw near." (Surat Al-Anbiyaa, 21:96-7)

A short period after killing the *Dajjal*, Prophet 'Isaa (ﷺ) will be informed of the release of *Ya'juj* and *Ma'juj*. Obeying Allah's command, He will take the Muslims to Mount Tur for their protection, as nobody will be able to defeat them. Having passed the Tiberius Lake, which the vanguard of their huge army will drink dry, Gog and Magog will go to Jerusalem and cause more destruction and bloodshed. Eventually, Prophet 'Isaa (ﷺ) and his companions will pray for their destruction. Allah will destroy them and will fill the earth with their carcasses.

- h. The earthquakes will take place in the east, in the west and in Arabia.
- i. The breaking out of the fire which will be the last major sign to appear before the Day of Judgement. This fire, as has been reported by Muslim, will break out in Yemen and will drive people to the place of their assembly, which is the land of *Ash-Shaam* (Syria, Palestine, Lebanon and Jordan).

(See Prophet 'Isaa (Jesus), *Ad-Dajjaal*, and *Yawm Al-Qiyyaamah*)

Al-Hawdh

Al-Hawdh is a huge basin from which the followers of Prophet Muhammad (ﷺ) will drink on the Day of Judgement except for those who did not follow his way and those who changed their Islamic religion after him by introducing innovations (*bid'ah*). Describing it once, the Prophet (ﷺ) said,

"My *hawdh* is [so large that it takes] a month's journey to cross it. Its water is whiter than milk, its smell is sweeter than the smell of musk and its drinking cups are [as numerous] as the [number of] stars of the sky; and whoever drinks from it will never feel thirsty again." (Reported by Al-Bukhaaree)

He also said,

"I am your predecessor at *Al-Hawdh*, and some of you will be brought in front of me until I see them, and then they will be taken away from me and I will say, 'O Lord, my companions!' It will be said, 'You do not know about [the innovations] they introduced into religion after you.'" (Reported by Al-Bukhaaree)

In another narration, he said,

"I will be standing at *Al-Hawdh* so that I will see whom among you will come to me; some people will be taken away from me and I will say, 'O Lord, [they are] from me and from my followers!' Then it will be said, 'Did you see what they did after you? By Allah, they kept turning on their heels (i.e. given up their religion).'" (Reported by Al-Bukhaaree)

(See *Yawm Al-Qiyaamah* and *bid'ah*)



Al-Hijrah

Al-Hijrah refers to the emigration of the Prophet (ﷺ) and his followers from Makkah to the city of Al-Madeenah.



At the yearly pilgrimage, a little group of people from Madeenah was attracted and won over at Mina by the preaching of the Prophet (ﷺ), and so they embraced Islam; and the following year they took the oath of allegiance which is known as the First Pledge of 'Aqabah. The Prophet (ﷺ) sent Mus'ab ibn Umair (ﷺ) to Al-Madeenah to teach people the principles of the new faith which spread very quickly. When the time of pilgrimage again arrived, the Prophet (ﷺ) found himself surrounded by an enthusiastic group of seventy-two followers from Al-Madeenah, who in a secret defile made the Second Pledge of 'Aqabah, whereby they promised to receive and defend the faith and its Prophet even if this cost them their lives.

At the command of the Prophet (ﷺ), the Muslims set out secretly in little parties for Al-Madeenah, leaving their homes and property behind them for the sake of their faith. When the

Prophet (ﷺ) later received Allah's command



to migrate, he accordingly resolved to do so. Accompanied by Abu Bakr (ﷺ), they first hid themselves for three days in a cave in Mount Thawr, near Makkah, until the disbelievers gave up hope of finding them.



When they reached Al-Madeenah, people, in an outburst of joy, sent up the cry of *Allahu Akbar* and hastened out to welcome them. In Madeenah, the Prophet (ﷺ) built the mosque and cemented the ties of mutual brotherhood amongst *Al-Ansaar* and *Al-Muhaajiroon*. The Muslim year during which the *Hijrah* occurred was decided to be the first year of the Islamic calendar by *Omar ibn Al-Khattaab* (ؓ).

(See *As-Sahaabah, Makkah, Al-Madeenah, the Islamic Calendar and Omar ibn Al-Khattaab* ؓ)





'Ali ibn Abee Taalib (ﷺ) was the cousin of the Prophet (ﷺ). He was born some thirty years after the birth of the Prophet (ﷺ). When Ali was born, the Prophet, who was then a grown-up, took Ali to his own home and brought him up like his own son in order to take a little burden off the shoulders of his warm-hearted uncle, Abu Taalib, who was rather poor and had a very large family.

So Ali (ﷺ) grew up in an atmosphere of virtue and piety and was the first child to embrace Islam.

Ali (ﷺ) never bowed to an idol. He was renowned for his piety and humbleness and was known for his courage and strength which he dedicated to the service of Allah's religion and the protection of His Messenger (ﷺ). In fact, he was the hero of many battles fought in the lifetime of the Prophet (ﷺ).

Because 'Ali (ﷺ) grew up under the affectionate care of the Prophet (ﷺ), this afforded him a deep insight into the basic realities of life and faith. The Prophet (ﷺ) strengthened the already close blood relationship even further by marrying his daughter Fatima off to him. Fatima (ﷺ) was his youngest daughter and the most dearly loved of all, and 'Ali (ﷺ) had by her Al-Hasan, Al-Hussein, Muhsin and Umm Kulthoom.



'Ali was one of the most knowledgeable people and was one of the scribes of the Revelations. He also wrote letters the Prophet (ﷺ) sent out and was one of the ten companions to whom the Prophet (ﷺ) conveyed the good news of the reward of Paradise during their lifetimes.

The three Rightly-Guided Caliphs before him depended much on his advice. Omar (ﷺ) used to say, " 'Ali is the best judge among us."

Ali (ﷺ) was stabbed in the back with a poisoned sword while he was on his way to perform the dawn prayer. Before he died, he ordered that his killer, Abdur-Rahman ibn Muljim, be killed quickly and humanely rather than tortured. He died in Kufa and was buried there. He was the last of the Rightly-Guided Caliphs.



The Prophet (ﷺ) said to him once, "Will you not be pleased that you will be to me like Haroon (Aaron) to Musa (Moses)? However, there will be no Prophet after me." (Reported by Al-Bukhaaree)

He also told him once, "You are from me and I am from you."

Omar (ﷺ) said, "The Prophet passed away while he was well pleased with him." (Reported by Al-Bukhaaree)

(See *As-Sahaabah and Al-Khulafaa' Ar-Raashidoon*)

Al-Israa and Al-Mi'raaj

Al-Israa refers to the night journey on which the Prophet (ﷺ) was taken from Al-Masjid Al-Haraam in Makkah to Bait-ul-Maqdis (the Holy House) in Jerusalem. Bait-ul-Maqdis is also called Al-Masjid Al-Aqsa (the Distant Mosque). Allah says, "Praise be to Him who took His servant for a journey by night from Al-Masjid Al-Haraam to Al-Masjid Al-Aqsa whose surroundings We have blessed." (Surat Al-Israa, 17:1)

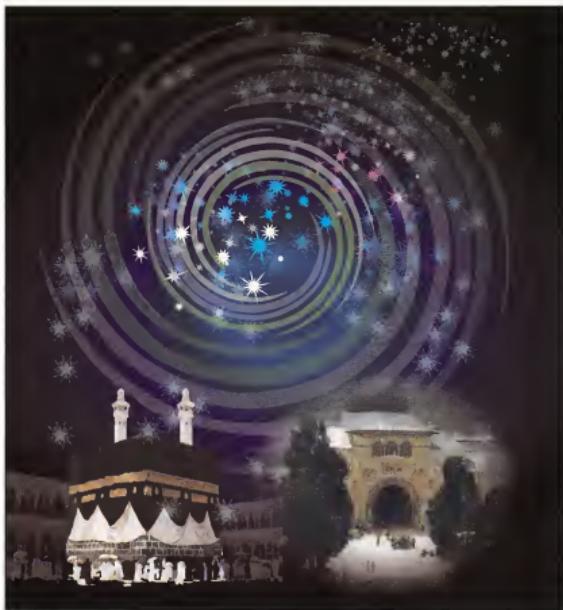


It was in the tenth year of the Prophet's mission that the angel Jibreel (ﷺ) came to him and led him to the edge of the sacred Makkah mosque. Awaiting him was Al-Buraaq, a white animal that was slightly bigger than a donkey and smaller than a mule, and so quick in movement that it put its hoofs in the farthest limit of sight. Upon reaching Jerusalem, the Prophet (ﷺ) dismounted and tethered Al-Buraaq to the same ring used by the Prophets, and entered the mosque where he led Abraham, Moses, Jesus and other prophets in prayer. After that, he went out where Jibreel (ﷺ) came to him with a container of wine and another of milk. He chose to drink the milk, and Jibreel (ﷺ) said to him, "You have chosen *fitrah* (the pure nature)."



The Prophet (ﷺ) then began the ascension (Al-Mi'raaj) through the seven heavens. Then he was carried to *Sidrat-ul-Muntahaa* (the Lote tree beyond which no created being can proceed) and was shown *Al-Bait Al-Ma'moor* (the much frequented House) in which a new group of seventy thousand angels enter for prayer. This is the house of worship for the angels in the seventh heaven, Comparable to the Ka'bah on earth. On this night, he received the divine command for prayer (*salaat*) which was then fifty a day. On the advice of Prophet Musa (ﷺ) who was in the sixth heaven, the Prophet (ﷺ) kept praying to Allah to make them fewer in number until they were reduced to five prayers a day. The Prophet (ﷺ) was also shown Paradise and Hell and the samples of punishments that would be given to grave sinners like those who deal with *ribaa* and those who commit *zinaa* (adultery and fornication).

(See *Al-Masjid Al-Haraam, Bait-ul-Maqdis, ribaa, and Jibreel*)



Al-Jumu'ah

Al-Jumu'ah (Friday) is the best day of the week. The Prophet (ﷺ) said:

"The best day upon which the sun rises is Friday. On that day Adam was created and on that day he entered Paradise, and on that day he was expelled from Paradise. And the Hour will be established on Friday." (Reported by Muslim)



Allah commands the believers to perform *Salaat-ul-Jumu'ah* (Friday prayer):

"O you who believe! When the *adhaan* is called for the prayer on the day of *Jumu'ah*, come to the remembrance of Allah and leave off business; that is better for you if you only knew!" (Surat al-Jumu'ah, 62:9)

It is clear from this verse that the Friday prayer is *fard 'ain* (a personal obligation). In his *Al-'Ijmaa*, Ibn al-Mundhir states that the scholars are entirely agreed that "the Friday prayer is obligatory upon all free, adult, non-travelling men who do not have a valid excuse [for not attending it]."

The performance of the Friday prayer has countless virtues. The Prophet (ﷺ) said:

"No man makes *ghusl* (takes a bath) on Friday and purifies what he can and puts on some oil of his oil and applies some perfume from his house, and then goes out without coming between two people, and then prays what has been written for him to pray, then remains quiet while the Imam speaks, but he will be forgiven for what he did between that Friday and the previous one." (Reported by Al-Bukhaaree)



On this day, there is also a time during which, if anyone asks anything of Allah, it will be granted to him unless he asks for something which is forbidden. (Reported by Ahmad with a good chain of narrators)

The Prophet (ﷺ) also said, "Whoever makes ablution and excels in performing the ablution then goes to the mosque and listens [to the *khutbah*] and remains quiet, he will be forgiven whatever he did from that Friday to the previous Friday plus an additional three days." (Reported by Muslim)

Another narration in Ibn Majah adds, "as long as he does not commit a major sin."

Muslim scholars state that the forgiveness of sins mentioned in this *hadeeth* applies only to that of the minor sins, and that the major sins are not included. Regarding the major sins, a Muslim is required to demonstrate sincere repentance of them.

(See *Salaat*)

Al-Khulafa' Ar-Raashidoon

Al-Khulafa' Ar-Raashidoon (the Rightly-Guided Caliphs) are the first four caliphs who ruled the Islamic state after the Prophet (ﷺ). They are:

- (1) Abu Bakr As-Siddeeq,
- (2) Omar ibn Al-Khattaab,
- (3) Othman ibn Affan and
- (4) Ali ibn Abbee Taalib.

They are among those with whom the Prophet (ﷺ) was well-pleased before he passed away. They were among the ten Prophet (ﷺ) conveyed reward of Paradise. They were also all and amongst the Islam. They were *shoura* (mutual oath of allegiance) was members of the Muslim



companions to whom the the good news of the during their lifetimes. from the Quraish tribe early converts to elected through consultation), and an given to them from society.

The Prophet (ﷺ) said about them, "Adhere to my *Sunnah* and to the *Sunnah* of the Rightly-Guided Caliphs after me. Adhere to it stubbornly." (This *hadeeth* was reported by At-Tirmidhee who classified it as sound and authentic)

(See *As-Sahaabah*,
Abu Bakr As-Siddeeq
(ﷺ) Omar ibn
Al-Khattaab (ﷺ)
Othman ibn Affan (ﷺ)
and 'Ali ibn Abbee Taalib
(ﷺ)





Allah is the personal name of the One True, Supreme Being, God, Who alone deserves to be worshipped. The term has no plural or gender. This shows its uniqueness when compared with the word 'god' which can be made into the plural 'gods' or the feminine 'goddess'. Allah is the sole creator of the universe, its heavens, earth, humans, *jinn*, plants, animals, animate and inanimate objects, whatever is seen or hidden.

He is the creation and the command; He judges whatever He wills and there is none to reverse His judgement. With Him are the keys to all knowledge beyond human reach. He is the All-Hearing, the All-Seeing. He is well acquainted with what His creatures do. He knows what is in the land and sea; not a leaf falls but He knows it, and not a grain in the deep of darkness of the earth, not a thing green or dry but is in a Clear Book. To Him belongs the kingdom of the heavens and the earth.



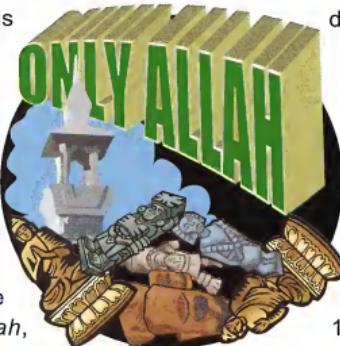
He does whatever He wills. All His actions are full of wisdom. He knows whatever happens in this universe and beyond it even before it actually happens, and no one can change whatever He has decreed. He is the True God who alone is worthy of worship, and any body or anything worshipped besides Him is nothing but falsehood.

Allah has the most beautiful names and the loftiest perfect attributes which must be affirmed for Him in a manner that suits His majesty, without distorting their obvious meanings, thinking that the attribute or name means something other than what has been reported in the Qur'an or the *Sunnah*, without denying their meanings, either completely or by way of interpretation, without qualifying them and without likening them to any of those of His creatures.

The Qur'an says: "There is nothing whatsoever like Him, and He is the All-Hearing, the All-Seeing." (*Surat Ash-Shuraa*, 42:11)



The declaration of faith, *laa ilaaha ill-Allaah*, means that none rightly deserves to be worshipped except Allah alone. This declaration denies divinity and worship to anyone other than Allah, Glorious is He, and affirms it all to Him alone, without any partners. Therefore, we should invoke fear none but Allah: none but Allah: and trust partners. should invoke fear none but Allah: worship, and ask for help." ("You alone do we You alone do we (Surat Al-Faatihah, 1: 4)



To worship Allah alone is the only reason behind the creation of humans and the jinn, as the Qur'an says: "And I did not create the jinn and mankind except to worship Me." (*Surat Adh-Dhaariyyaat*, 51:56)

(See *Ibaadah, Tawheed, and Asmaa'ullah Al-Husnaa 'Allah's Beautiful Names'*)

Al-Madeenah

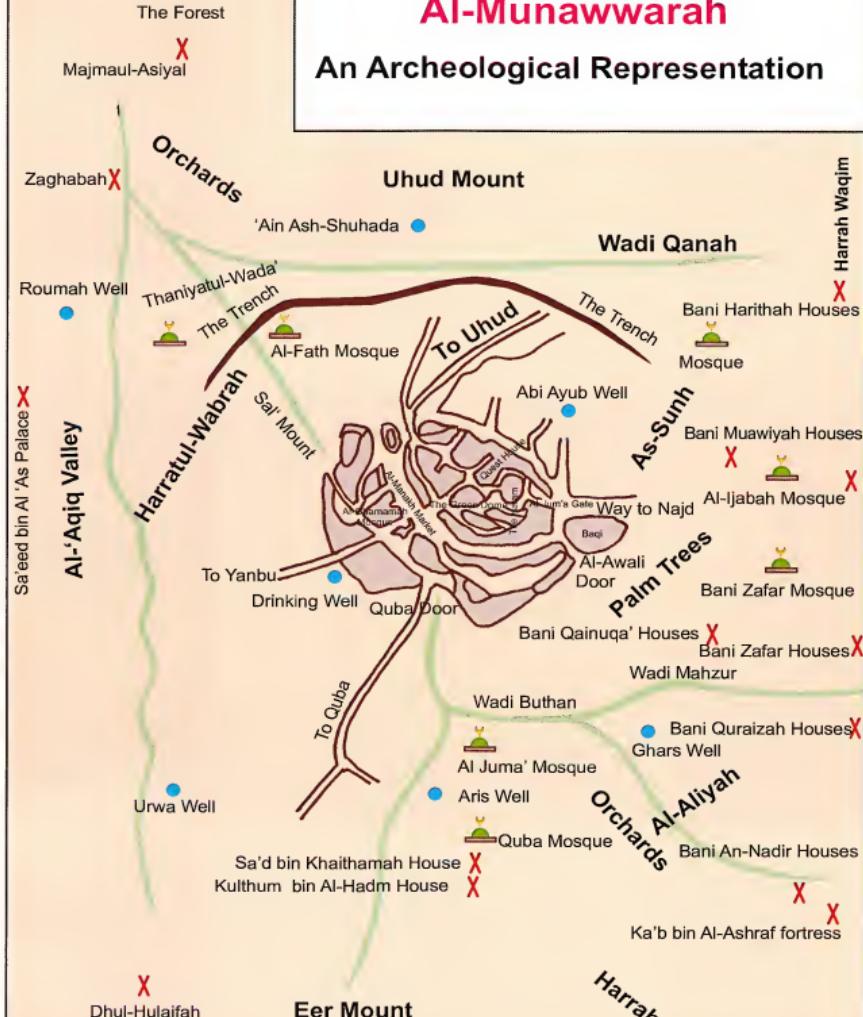
Al-Madeenah (commonly spelt Medina) used to be called Yathrib and used to be inhabited by the two famous tribes of Al-Aws and Al-Khazraj as well as some other Arab and Jewish tribes before Islam. It has many



names including *Taabah* (the Good One), *Al-Haram* (the Sanctuary), *Taibah* (the Pure One) and *Al-Habeebah* (the Beloved One). However, it came to be known as *Al-Madeenah*, "the City" as a short form of *Madeenat-un-Nabee*, "the Prophet's City" after it had become famous for giving shelter to the Prophet (ﷺ) following his migration from Makkah.

Al-Madeenah Al-Munawwarah

An Archeological Representation



The Prophet (ﷺ) made it a sacred sanctuary between Mount 'Air and Mount Thawr, and so its trees should not be cut off, nor should any heresy innovated in it. He prayed to Allah (ﷺ) to make Muslims love it as they love Makkah or even more and prayed to Him to bless it. Describing it once, he said,

"It is like a furnace; it expels its *khabath* (impurities, evil and bad people) and purifies its good." (Reported by Muslim)



A-Madeenah contains the Prophet's Mosque, "Masjid-un-Nabee" or "Al-Masjid An-Nabawee" which is held to be the second mosque in Islam in point of sanctity and superiority after the Sacred Mosque in Makkah. It was to Al-Madeenah that the Prophet (ﷺ) migrated. There, its inhabitants gave him shelter and full support, and so it became Islam's capital. The Prophet (ﷺ) died and was buried in Al-Madeenah, and his grave is still there.

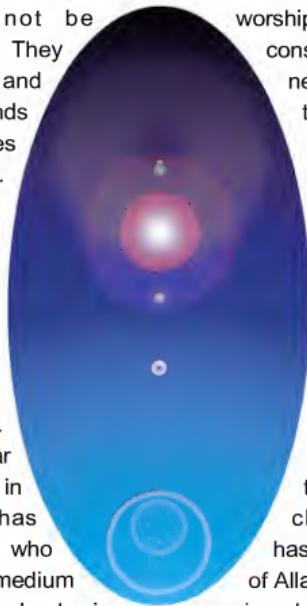
(See *Al-Masjid An-Nabawee*)

Al-Mala'ikah

Al-Mala'ikah (Angels; singular: *malak*) are spiritual beings which Allah (ﷺ) created from light. They have no share in Allah's divinity and so they must not be drink or procreate. They and glorify Him and what He commands wings in twos, threes have even more. They perform miraculous

worshipped. They do not eat, constantly worship Allah never disobey Him in them. They have and fours; and some They are also able to acts.

Angels have different duties. There are those that sustain Allah's protect humans Throne, those that the Honourable "Al-Hafadhaah" and Scribes that record one's good actions. There are also the and Nakeer that two angels Munkar question the dead in their graves; Maalik, charge of Hellfire; Jibreel, who is the medium of Allah's revelations to His messengers; Israafeel, who is assigned the task of blowing the Horn on the Last Day; Mikaa'eel, who is in charge of the rain; and the angel of death, to mention only a few.



Angels are free of the frailties of the flesh from which humans suffer. They celebrate Allah's praises night and day without feeling tired of doing so. They ask for forgiveness for the believers and curse whomever Allah curses. They fear Allah, worship Him with humility and do whatever He commands them to do. They descend on the Night of the Decree with all the decrees; they surround those in gatherings of religious knowledge and pray for forgiveness for them.

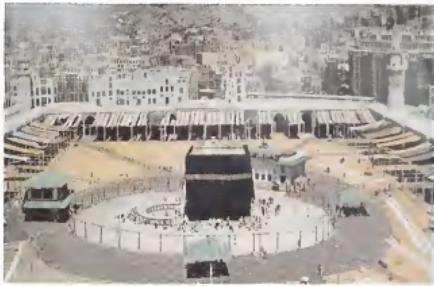
Belief in Allah's angels is one of the pillars of faith, and anyone who denies their existence is *kaafir*, or disbeliever.

(See *Eemaan and Lailat-ut-Qadr*)

Al-Masjid Al-Haraam



Al-Masjid Al-Haraam (the Sacred Mosque) is the mosque in Makkah which contains the Ka'bah, the cube-like building that contains *Al-Hajar Al-Aswad*, or the Black Stone. First, it was very small and was not surrounded by a wall. The mosque was enlarged first by the Prophet (ﷺ), and then by the caliphs Abu Bakr As-Sideeq, Omar ibn Al-Khattaab, Othman ibn Affan, Abdullaah ibn Az-Zubair, Abu Ja'far Al-Mansoor and Al-Mahdee ibn Ja'far Al-Mansoor as well as by others. The latest major additions, however, were made by King Abdul-Azeez Al Saud in 1375 AH/1956 CE and King Fahd ibn Abdul Azeez in 1409 AH/1988 CE.



In fact, Al-Masjid Al-Haraam is the first house of worship on earth established for mankind to worship their Lord. Allah (ﷺ) says, "Verily, the first house [of worship] appointed for mankind was that at Bakkah, full of blessings and a guidance for all the worlds." (*Surat Aal-'Imraan*, 3:96) Bakkah is another name of Makkah. Whoever enters it is secure even if he is a killer: "Whoever enters it shall be safe." (*Surat Aal-'Imraan*, 3:97)

The Ka'bah in Al-Masjid Al-Haraam was built by Adam (ﷺ), but after the floods that swept through the earth during the time of Nuh (ﷺ), its landmarks had been completely lost. Allah then commanded Prophet Ibraaheem (ﷺ) and his son Ismaa'eel (ﷺ) to rebuild the Ka'bah and to raise the foundations of the house which had been completely flooded during the time of Prophet Nuh (ﷺ). In fact, it was Angel Jibreel (ﷺ) who directed them to the place of these lost foundations. As they were rebuilding it, they prayed to



Almighty Allah to accept this service from them, to make them as well as their descendants submissive to Him, to show them the rites of *Hajj* and *Umrah*, to accept their repentance and to send amongst their descendants a messenger of their own who would recite to them His verses, and teach them the



Book and wisdom and purify them. Allah (ﷻ) answered their supplication and sent Prophet Muhammad (ﷺ). (See *Surat Al-Baqarah*, 2:127-9)

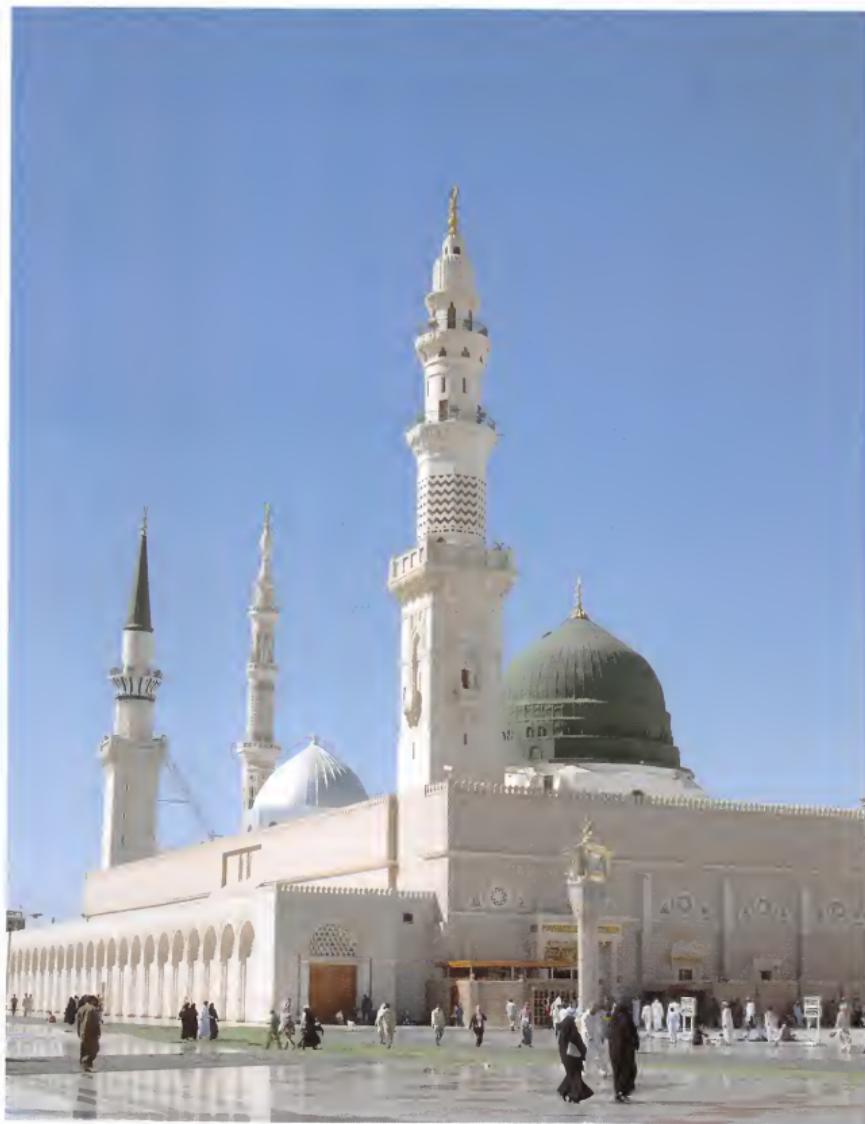
The Sacred Mosque was pure and free of all forms of *shirk*; however, as time went by, people worshipped idols and so idol worship came to Makkah. People then erected idols inside the Ka'bah and around it and remained there until the Prophet (ﷺ) removed them on the day he returned to Makkah victoriously. He knocked them down with a stick in his hand, reciting the verses, "And say, 'Truth has come and falsehood has vanished. Surely, falsehood is ever bound to vanish.'" (*Surat al-Israa'*, 17:81)

One of the events associated with Al-Masjid Al-Haraam is that which occurred during 'Aam Al-Feel, when Abraahah, the governor of Yemen, built a temple in San'a, the capital of Yemen with the intention of calling Arabs to perform *Hajj* there instead of Makkah. Allah destroyed him and his army completely

Al-Masjid Al-Haraam is the holiest mosque on earth and has numerous virtues. The Prophet (ﷺ) said, "One prayer in this mosque of mine is better than a thousand prayers offered anywhere else except in the Sacred Mosque [in Makkah], and one prayer in the Sacred Mosque is better than a hundred thousand prayers in any other mosque." (Reported by Ahmad with a sound chain of authorities).



(See *Masjid, 'Aam Al-Feel, Al-Masjid An-Nabawee, Bait-ul-Maqdis and Makkah*)



When the Prophet (ﷺ) migrated to Al-Madeenah, which was then called Yathrib, around the camel he was riding and his immediate followers rode the chiefs of the city in their best clothes and in glittering armour, everyone hoping he would stop by them. The Prophet (ﷺ) would answer everyone politely and kindly, "[This camel] is commanded by Allah; wherever it stops, that will be my home." The camel moved on with slackened reins, reached the site of the Prophetic Mosque and knelt down. There he alighted in a quarter that belonged to two orphans from Ban-un-Najjaar, a tribe related to the Prophet (ﷺ) from the maternal side. The Prophet (ﷺ) then said, "This is the home."

That was the very spot where he built his mosque. So the land was bought. The ground was then cleared of palm trees, and the polytheists' graves that were on it were dug up and then levelled. The Prophet (ﷺ) himself took part in the building of the mosque with adobe bricks and stones. The ceiling was made of palm leaves and supported by the trunks of standing palm trees. At the rear of the mosque, the Prophet (ﷺ) built a shaded area called as-Suffah in which the poor companions would spend the night.



The mosque was enlarged first by the Prophet (ﷺ) himself, and then by a number of caliphs including Abu Bakr As-Siddeeq, Omar ibn Al-Khattaab, Othman ibn Affan and Al-Waleed ibn Abdul-Malik. The major expansions, however, took place during the reigns of King Abdul-Azeez Al Saud and King Fahd ibn Abdul Azeez.



Al-Masjid An-Nabawee is the second most revered mosque in Islam, after *Al-Masjid al-Haraam*, or the Sacred Mosque of Makkah. It also has a number of virtues. The Prophet (ﷺ) said:

"You should not undertake a special journey to visit any place [for worship] other than the three Mosques: the Sacred Mosque of Makkah, this mosque of mine, and *Al-Masjid Al-Aqsa* [of Jerusalem]." (Reported by Al-Bukhaaree and Muslim)

He also said, "One prayer in this mosque of mine is better than a thousand prayers offered anywhere else except in the Sacred Mosque [in Makkah], and one prayer in the Sacred Mosque is better than a hundred thousand prayers in any other mosque." (Reported by Ahmad with a sound chain of authorities)



The Prophet's Mosque has a place of great importance known as *rawdhah* (garden) about which he once said:

"Between my house and my pulpit (minbar) is a garden of the gardens of Paradise." (Reported by Al-Bukhaaree and Muslim)

(See *Masjid, Bait-ul-Maqdis* and *Al-Madeenah*)



Al-Qadar

Al-Qadar (divine decree) means that Allah (ﷺ) had decreed all things and knows their time and place of occurrence before they happen. Belief in Al-Qadar, the good of it and the bad of it, is one of the pillars of faith. When Angel Jibreel (ﷺ) asked the Prophet (ﷺ) about faith, He replied, "[faith] is to believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in Al-Qadar, the good of it and the bad of it." (Reported by Muslim)



A Muslim who believes in Al-Qadar reaps a number of benefits including the following:

1. He experiences a feeling of happiness and satisfaction with his lot, for he believes that any misfortune that happens to him had been decreed beforehand by Allah (ﷺ), the Wise, who knows what is best for His slaves. Allah (ﷺ) says, "It may be that you dislike something which is good for you, and that you like something which is bad for you. Allah knows but you do not know." (Surat Al-Baqarah, 2:216)
2. He becomes brave because he knows for sure that whatever Allah wants to happen for him will not miss him and whatever He does not wish to happen will never happen.
3. He does not feel disheartened over what he may have lost.
4. He does not fear the harm of anyone. The Prophet (ﷺ) said, "Know that if the whole nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you; and that if they were to gather together to harm you with anything, they would harm you only with something that Allah had already prescribed for you." (Reported by At-Tirmidhee who said it was a good and sound *hadeeth*)

(See *Eemaan*)

Al-Qur'an (the Qur'an) is Allah's inimitable speech which He revealed to the final Prophet and Messenger, Muhammad (ﷺ) through the



'Trustworthy Spirit', Angel Jibreel (Gabriel ﷺ). It comprises 114 *suwar* (singular: *surah*). It begins with *Surat Al-Faatihah* (the Opening) and ends with *Surat An-Naas* (Mankind). Some of its other names include *Al-Furqaan* (the Criterion), *Al-Kitaab* (the Book), and *Adh-Dhikr* (the Exhortation, the Message).

The best amongst Muslims are those who learn it and teach it to others. Whoever recites a letter from it will be credited with one reward, and a reward gets a tenfold reward. The Prophet (ﷺ) describes the person who has nothing of it in his heart as a ruined, deserted house. Allah (ﷻ) revealed it to be as guidance, mercy and a healing for the believers; it is also a miracle that proves the truthfulness of Prophet Muhammad (ﷺ). Allah says:

"Say, 'If mankind and the jinn gathered together to produce the like of this Qur'an, they would not produce the like of it even if they backed up each other with help and support.'" (Surat Al-Israa', 17:88)

After the corruption of the older revealed scriptures, the Qur'an came to confirm the true and original message of Islam, and to stand witness over it by approving the truth and disproving falsehood in them.



Although some of these scriptures are still in existence, they are not in their original form because of the human omissions and additions that have crept into them. The Qur'an is the only divine scripture which has stood the test of time because it is the Truth from Allah who Himself has undertaken to preserve it:

"Verily We have sent the Reminder (i.e. the Qur'an), and We will surely protect it [against corruption]." (*Surat Al-Hijr*, 15:9)

"Verily, it is an honourable, well-fortified book of exalted power [because it is Allah's Speech, and He has protected it from corruption]. No falsehood can approach it from before or after it: it is sent down by the All-Wise, worthy of all praise." (*Surat Fussilat*, 41:41-2)

The whole Qur'an was also entirely written in the lifetime of the Prophet (ﷺ) though on such things as pieces of palm trees, parchments and bones. Besides, tens of thousands of the Prophet's Companions committed it to memory exactly as it had been revealed. The Qur'an is still memorized, read in its original language, Arabic, and taught by millions of people the world over. There is no other book, religious or otherwise, which has been given this unmatched care in recorded history.



The Qur'an is perfect only as revealed in Arabic. Translations are the result of human effort and human imperfection; they also lack the inspired wonderful style normally found in the Qur'an. Translations are therefore only commentaries on the Qur'an, or "translations of its meaning", not the Qur'an itself.

(See Jibreel ﷺ)

'Aqeeqah

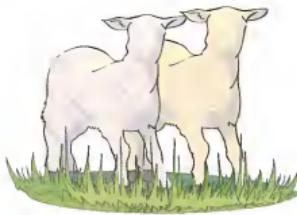
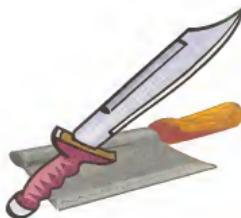
'Aqeeqah is the name given to the animal sacrifice made for a new born child on the seventh day after his birth. It is recommended for the person who can afford it to sacrifice a sacrificial animal without any defects which would otherwise prevent its sacrifice: two sheep for a boy and one for a girl.



It is also recommended to shave the baby's head on this day, to give in charity the equivalent in the value of silver an amount equal to the weight of the child's hair that was removed, and to give the child a name.



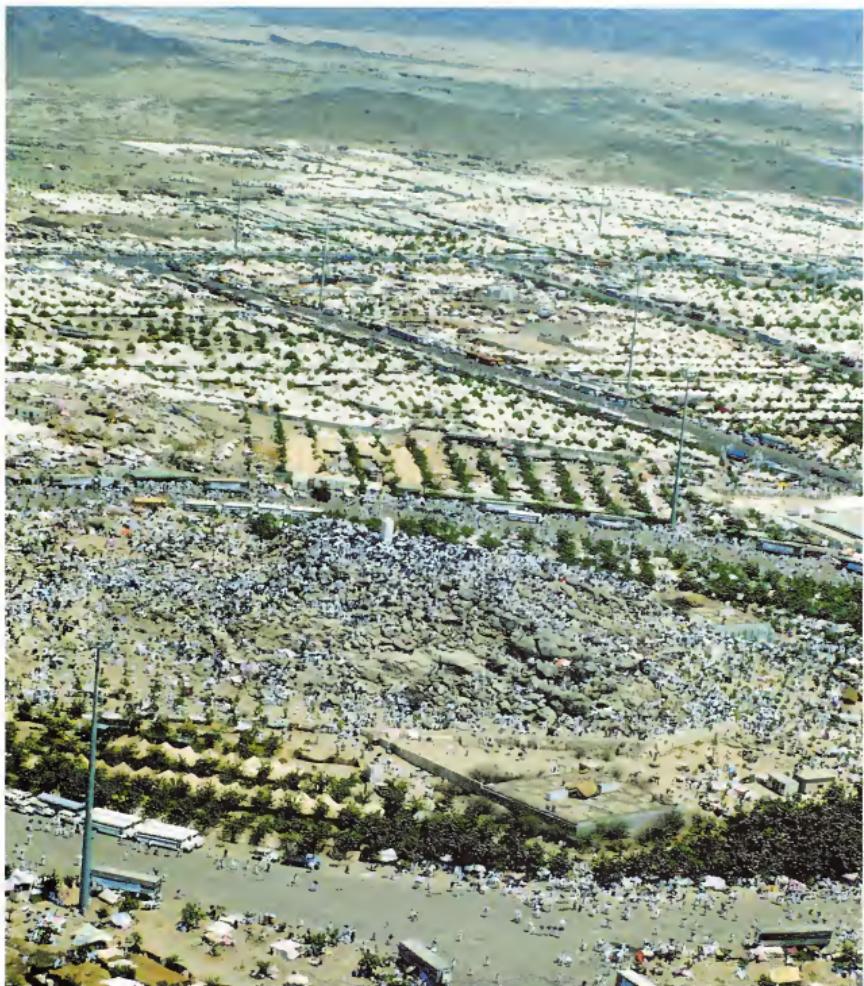
The newborn child should be given a fine name such as Abdullah and Abdur-Rahman, which are the best-loved names by Allah (ﷺ), as the Prophet (ﷺ) once said.



If the offering of the 'aqeeqah has been neglected on the seventh day, it can be done on the fourteenth day or the twenty-first day after the child's birth or whenever one has the means. If the newborn dies before the seventh day, there is no need to slaughter the sacrifice for its 'aqeeqah.

(See *Udh-hiyyah*)

Arafaat



Arafaat (also called Arafah) is a vast plain north of Makkah. During the *Hajj* on the ninth day of the month of *Dhul-Hijjah*, the pilgrims gather on this plain for one day, from after sunrise to sunset. Staying in Arafah is the foremost rite of *Hajj* so

much so that the Prophet (ﷺ) said, "*Hajj is Arafah.*" (Reported by At-Tirmidhee) Whoever intends to perform *Hajj* but misses the opportunity of being present in the plain of *Arafah*, his *Hajj* turns into *Umrah* and he has to make up for the *Hajj* he has missed as well as sacrifice an animal as atonement.

On this great day, Allah (ﷺ) descends to the lowest heaven in a manner that suits His Majesty and praises the people there to the angels, saying, "Look at My servants who have come to Me dishevelled, dusty and crying out from every deep valley. I call you to witness that I have forgiven them." The Prophet (ﷺ) also said:

"There is no other day on which Allah saves more people from the Hellfire than He does on the Day of *Arafah*; on this day, Allah draws nearest to the people and, taking pride in His righteous servants, asks the angels: 'Do you see what they desire?'"
(Reported by Muslim)



The pilgrims shorten and combine the *Dhuhr* and *Asr* prayers; this means that they perform two *rak'ahs* in each prayer instead of four, and the two prayers are offered one after the other, with one *adhaan* and two separate *iqaamahs*, one for *Dhuhr* and the other one for *Asr*.

While in *Arafah*, pilgrims engage in remembering Allah (ﷺ), invoking Him, glorifying Him, praising Him and asking Him for forgiveness until sunset.

(See Hajj, Mina, Muzdalifah, Sa'ee, Adhaan and Iqaamah)

Ash-Shafaa'ah means intercession, and the person who makes the intercession is called *shafee'*. To intercede means to use one's influence to persuade someone in authority to save someone else from punishment or to obtain forgiveness for this person. Intercession on the Day of Judgement will take place when these two conditions are fulfilled:

1. That Allah gives permission to the *shafee'* (intercessor) to intercede: "Who is it that can intercede with Him (i.e. Allah) except by His permission?" (*Surat Al-Baqarah*, 2:255)
2. That Allah will be pleased with the one on whose behalf the intercessor intercedes: "...and they cannot intercede except for those with whom He is pleased." (*Surat Al-Anbiyaa'*, 21:28)

There are five types of *Ash-Shafaa'ah* in the hereafter:

1. **The Greater Intercession:** This is specific to Prophet Muhammad (ﷺ); it is the highest position of praise and glory that Allah promised him, as the Qur'an says, "It may be that your Lord will raise you to *maqaam mahmood* (the highest position of praise and glory)." (*Surat Al-Isra'*, 17:79) This will happen when the standing on the Day of Judgement becomes too difficult for the people and they will be searching for intercession. They will



go first to Adam (ﷺ), then to Nuh (ﷺ), then to Ibraaheem (ﷺ), then to Musa (ﷺ), then to 'Isaa (ﷺ), and all of them will say that they are not fit for it. When 'Isaa (ﷺ) tells them to go to Prophet Muhammad (ﷺ) they will go to him and he will prostrate himself underneath Allah's Throne. Then he will be addressed, "O Muhammad! Raise your head; intercede, for your intercession will be accepted, and ask for anything, for it will be granted." (See *Saheeh Al-Bukhaaree, hadeeth No. 3340* and *hadeeth No. 7440*)



2. Intercession for some people to enter Paradise without questioning. This is also specific to Prophet Muhammad (ﷺ).
3. Intercession for some people who deserve to enter Hellfire: The Prophet (ﷺ) and whomever Allah wishes will intercede for them.
4. Intercession for those sinners who have entered Paradise: There are *ahaadeeth* which state that Allah (ﷻ) will take them out of the Fire because of the intercession of Prophet Muhammad (ﷺ) as well as that of the angels and the righteous believers.
5. Intercession for the people in Paradise to be raised to a higher position.

(See Adam (ﷺ), Ibraaheem (ﷺ), 'Isaa (ﷺ), Musa (ﷺ), Nuh (ﷺ), Muhammad (ﷺ); and *Yawm Al-Qiyyamah*)

Ashuraa

'Ashuraa is the tenth day of the lunar month of Muharram. The Prophet (ﷺ) used to fast on this day and would encourage Muslims to do so. Ibn 'Abbaas, narrated that when the Prophet (ﷺ) arrived in Madeenah, he found the Jews fasting the Day of 'Ashuraa, so he asked them, "What is this day that you are fasting?" They replied, "This is a blessed day. On this day Allah saved the Children of Israel from their enemy (Pharaoh), and so Prophet Musa fasted it, [giving thanks to Allah]." The Prophet (ﷺ) then said, "And I am more deserving of Musa than you are." So he fasted that day and ordered that it be fasted. (Reported by Al-Bukhaaree)



The following year, Allah (ﷻ) commanded the Muslims to fast the month of Ramadhan, and so the fasting of the day of 'Ashuraa became optional. Al-Bukhaaree mentioned that the Prophet (ﷺ) used to fast this day even in Makkah, though he had not yet ordered others to do so.

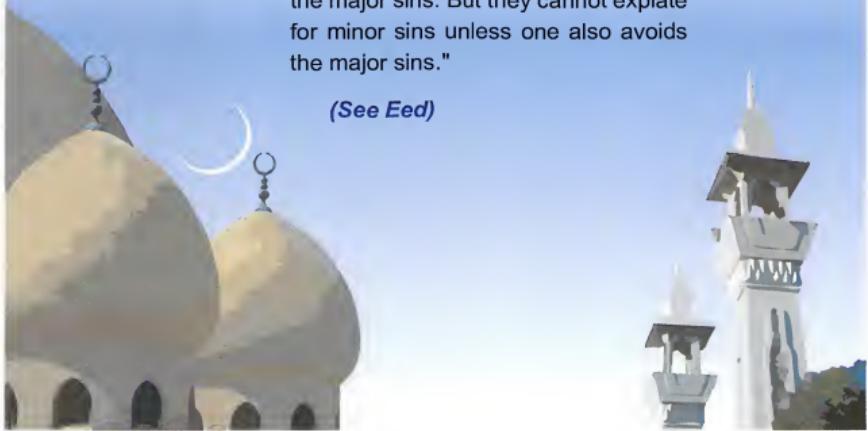
Towards the end of his life, the Prophet (ﷺ) made the determination not to fast this day alone, but with another day, either before or after it, in order for the Muslims to distinguish themselves from the Jews. He said, "If I survive till next year, I will fast the ninth [of Muharram with it]." But the Prophet (ﷺ) passed away before the following year came. (Reported by Muslim) He also said, "Fast the Day of 'Ashuraa and be different from the Jews by fasting a day before it or a day after it." (Reported by Imam Ahmad)

Fasting this day has great merits. The Prophet (ﷺ) said, "Fasting the Day of 'Ashuraa expiates [the minor sins committed in] the previous year." (Reported by Muslim)

But this expiation of minor sins comes only if one avoids the major sins. Ibn Al-Qayyim said, "Fasting in Ramadhan and praying five times a day are much more important than fasting on the Day of Arafah and the Day of 'Ashuraa and ...they expiate for the sins between one Ramadhan and the next, or between one Friday and the next, so long as one avoids

the major sins. But they cannot expiate for minor sins unless one also avoids the major sins."

(See Eed)



Asmaa'ullah Al-Husnaa (Allah's Beautiful Names)

Allah has the most beautiful names and the perfect attributes. Allah's names express His greatness, supremacy, holiness and purity and the perfection of His Attributes. Allah confirms them for Himself and commands us to call Him by them. The Qur'an says, "To Allah belong the Most Beautiful Names, so call on Him by them." (Surat Al-A'raaf, 7:180)



A Muslim must believe in all of Allah's names and confirm that they are all for Him without changing their meanings, neglecting them completely or likening them to those of any of His creatures; Allah (ﷻ) says, "There is nothing whatsoever like Him, and He is the All-Hearing, the All-Seeing." (Surat Ash-Shuraa, 42:11)

Some of these names are *Ar-Rahmaan* (the Most Gracious), *Ar-Raheem* (the Most Merciful), *Al-Khaaliq* (the Creator), *Al-Malik* (the Sovereign), *Al-Quddoos* (the Holy One), *Al-Azeez* (the Exalted in Power), *Al-Hakeem* (the Most Wise), *As-Salaam* (the Source of Peace) and *Al-Aleem* (the All-Knowing).

The Prophet (ﷺ) said, "Allah has ninety-nine names: one hundred minus one; whoever believes in their meanings [and acts upon their dictates] will enter Paradise." (Reported by Al-Bukhaaree and Muslim)

(See Allah)

As-Sahaabah

As-Sahaabah (singular: sahaabee) are the companions of the Prophet Muhammad (ﷺ) who knew or saw him, believed in his teachings, and died as Muslims. In fact, they represent the best generation of Muslims; they received the Islamic instructions directly from the Prophet (ﷺ) and followed his example. The Prophet (ﷺ) said, "The best of my followers are those who are in my century (generation), then those coming after them, and then those coming after the latter." (Reported by Al-Bukhaaree)

In addition to those who embraced Islam after the Conquest of Makkah, As-Sahaabah (Companions) include Al-Muhaajiroon and Al-Ansaar.



1. **Al-Muhaajiroon** (the Emigrants) are those converts to Islam who gave support to the Prophet (ﷺ) in the beginning of the Islamic mission and then migrated with him from Makkah to Madeenah when Allah (ﷻ) allowed them to.



2. **Al-Ansaar** (the Helpers) are the inhabitants of Madeenah who believed in the Prophet (ﷺ) and gave him shelter and help.

The second major task the Prophet (ﷺ) did after the construction of the mosque following his migration to Madeenah was to cement the ties of mutual brotherhood amongst Al-Ansaar and Al-Muhaajiroon.



Allah (ﷺ) says about Al-Muhaajiroon: "[These spoils are] for the poor emigrants (Al-Muhaajiroon) who have been driven out from their homes and their possessions while seeking grace from Allah and His pleasure, and supporting Allah and His Messenger. Such are indeed the truthful." (*Surat Al-Hashr*, 59:8)

Addressing Al-Ansaar once, the Prophet (ﷺ) said, "By Him in whose Hand my soul is, you are the most beloved people to me." He said this twice. (Reported by Al-Bukhaaree)

A Muslim must respect the Prophet's companions (may Allah be pleased with them all) and hold them in great esteem. The Prophet (ﷺ) said, "Do not abuse my companions, for if any one of you spent gold equal to [Mount] Uhud [in Allah's cause], it would not be equal to a *mudd* (two-third of a kilogramme) or even half a *mudd* spent by one of them." (Reported by Al-Bukhaaree)



Allah (ﷺ) says about them, "Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers, merciful among themselves. You see them bowing and prostrating [in prayer], seeking bounty from Allah and His pleasure. Their mark (i.e. sign) is on their faces (i.e. foreheads) from the trace of prostration. That is their description in the Torah. And their description in the Gospel is as a plant which produces offshoots and strengthens them so they grow firm and stand upon their stalks, delighting the sowers—so that He (i.e. Allah) may enrage by them the disbelievers. Allah has promised those who believe and do righteous deeds among them forgiveness and a great reward." (*Surat Al-Fath*, 48:29)

The word *sahaabiyyaat* (singular: *sahaabiyyah*) refers to the female companions of the Prophet (ﷺ).

As-Salaam

As-Salaam (the Source of Safety and Peace) is one of the names of Allah. As-Salaam also means peace and is the greeting among Muslims. It is one's saying As-Salaamu 'alaikum "Peace be on you". Allah (ﷺ) commands the believers to ask permission and greet one another: "O you who believe! Do not enter houses other than your own until you have asked permission and greeted those in them: that is best for you in order that you may remember." (Surat An-Noor, 24:27)

A Muslim is a *salaam* (ﷺ) says, are greeted greeting, return] with it or [at least] manner]." (Surat An-Nisaa',



4:86)

required to return greeting. Allah "When you with a greet [in one better than return it [in like

The person who begins the greeting is recommended to say As-Salaamu 'alaikum wa rahmatullaahi wa barakaatuhu "Peace be on you as well as Allah's mercy and blessings". One must return this greeting by saying: *Wa 'alaikum As-Salaamu wa rahmatullaahi wa barakaatuhu* "And peace be on you as well as Allah's mercy and blessings". The Prophet (ﷺ) explained in a *hadeeth* that the more phrases a person recites in the greeting, the more rewards he gets. Therefore, if he says As-Salaamu 'alaikum, he will get ten rewards, if he adds *wa rahmatullaahi*, he will get twenty rewards, and if he adds to this *wa barakaatuhu*, he will get thirty rewards.

The young must greet the old, the few must greet the many, the person riding must greet the one on foot, and the one on foot must greet the one sitting. When the Prophet (ﷺ) was asked about the best [form] of Islam, he replied, "To feed [the needy] and to greet both those [Muslims] you know and those you do not know (i.e. using the Islamic way of greeting)." (Reported by Al-Bukhaaree and Muslim)



As-Siraat means path. The Qur'an uses the words *As-Siraat Al-Mustaqeem* (the straight path) for the Islamic religion. In the context of the Day of Judgement, *as-Siraat* refers to the bridge that is extended over Hellfire and over which all the people will have to pass (See *Surat Maryam*, 19:71-2).

As-Siraat is thinner than a hair and sharper than a sword. Crossing it will be the only way to *Jannah*. The Prophet Muhammad (ﷺ) will be the first to cross it and then the Prophets and Messengers of Allah, may His peace and blessings be upon them all, followed by the Muslim *Ummah* and then the people of other prophets and messengers.

Whoever passes over it enters Paradise. The believers will pass over it according to their deeds. Some will pass over it in the twinkling of an eye, some with the speed of lightning, some like the brisk wind, some like a fast horse, some like a fast human runner, some will be dragging themselves across, some will cross it walking and some will cross it crawling. On both sides of the bridge will be hanging huge hooks which will entangle whoever they are ordered to do so. Some will be allowed to escape and be safe, some will be lacerated and let go and some will be snatched and thrown into the Hellfire.

(See *Alaamaat-us-Saa'ah Al-Kubraa*, *Yawm Al-Qiyyaamah* and *Jannah*)



At-Taabi'oon (the followers or successors) are the second generation of Muslims after the companions of the Prophet (ﷺ). In fact, they belong to different classes: some of them lived during the time of the Prophet (ﷺ) but did not see him; some of them met any of the Prophet's companions; some of them were born during the time of the Prophet (ﷺ) and he died while they still could not understand any of his reports. In fact, all the narrations they reported were from the Prophet's companions.



Some of the well-known taabi'oon include Al-Hasan Al-Basree, Abu Abdullaah Sufyaan ibn Masrooq Ath-Thawree, Mujaahid ibn Jubair Al-Makkee and 'Ataa' ibn Rabaah.

(See *As-Sahaabah*)

At-Taqweem Al-Islaamee (The Islamic Calendar)

Before Islam, the Arabs had no calendar of their own. Even though they knew the twelve lunar months, they used to reckon time by referring to



incidents as happening before or after important events such as 'the Year of the Elephant'.

The Islamic calendar, which is based purely on lunar cycles, was introduced by Omar ibn Al-Khattaab (ﷺ) in an attempt to rationalize the various, sometimes contradictory, dating systems used during his time. It happened once that he received a legal document dated *Sha'baan*. He was not sure whether the document referred to the month of *Sha'baan* of that year or that of the following year. So he consulted his advisors on the starting date of the new Muslim calendar and, after much deliberation, it was finally agreed that the most suitable reference point for the Islamic calendar was the *Hijrah*, or migration, which marked the incident of the emigration of the Prophet (ﷺ) from Makkah to Madeenah. Even though the Prophet (ﷺ) migrated in the month of *Rabee' Al-Awwal*, Omar (ﷺ) chose *Muharram* for the beginning of the Islamic Calendar, as this is the first lunar month.



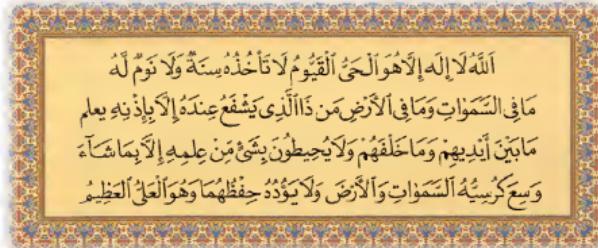
The Islamic Calendar came to be abbreviated by some as AH in Western languages from the Latinized *Anno Hegirae*, "in the year of the Hegira".

Muslims are obliged to use the Islamic Calendar because all the Islamic rulings that need time tracking are related to it, such as those concerning the fast of Ramadhan and the *Hajj* rituals.

(See *Omar ibn Al-Khattab* (ﷺ), (*Aam Al-Feel and Al-Hijrah*)

Ayat-ul-Kursee

Ayat-ul-Kursee (the Verse of the Throne) is the verse 255 in *Surat Al-Baqarah*, which begins with the words: "Allah! There is no god but He, the Living, the Self-Subsisting, Eternal." Ayat-ul-Kursee is undoubtedly the greatest and excellent verse in the Qur'an. One day a man came to the Prophet (ﷺ) and asked him, "What is the most excellent verse of the Qur'an? The Prophet (ﷺ) replied, "Ayat-ul-Kursee." (Reported by Abu Dawood)



Ayat-ul-Kursee has many virtues including the following:

- It is the greatest verse in the Qur'an.
- It contains *Al-Ism Al-A'dham* (The greatest name of Allah) through which Allah (ﷻ) fulfils the invoker's *du'aa* when he invokes Him by it.
- Allah (ﷻ) will appoint a guard for whoever recites it when he goes to bed to stay with him, and no devil will come near him until the morning.
- Whoever recites the first three verses of *Surat Ghaafir* (Surah number 40 which is also called *Surat Al-Mu'min*) and then recites Ayat-ul-Kursee in the morning will remain under the protection of Allah until the evening. Similarly, whoever recites it during the night will remain under the protection of Allah (ﷻ) until the morning.
- Whoever recites it after the obligatory prayers, nothing will prevent him from entering Paradise except death. That is, he will go to Paradise after death.

(See *Al-Qur'an and Du'aa*)

Ayyub (ﷺ)

Prophet Ayyub (Job) (ﷺ) was a devout man of highly noble character. Allah (ﷺ) blessed him with a long life and a great amount of wealth. He had many children, servants, cattle and farms. He also had a kind heart and was very generous. He spent his wealth in ways pleasing to his Lord. He would feed and clothe the poor and the needy, support the orphans and widows and buy slaves to set them free for the sake



of Allah alone. Besides, he called his people to the worship of Allah alone, reminding them of His countless bounties upon them. He constantly praised Allah and glorified Him. Indeed, he was a great model for the worshippers of Allah (ﷺ).

Even though Allah (ﷺ) made Prophet Ayyub (ﷺ) go through a series of extremely hard tests, Prophet Ayyub (ﷺ) always displayed

patience and even then he never failed to glorify Allah and remember His limitless blessings. To test him, Allah (ع) deprived him of all his possessions: First, He made him lose his cattle, servants and farms.



Then he made him lose his house and his own children. Prophet Ayyub (ع) knew that this was a test from Allah, so he bore all that with patience and carried on remembering Allah. The test, however, did not stop there; for he such extremely no single organ of sound except his with which he still remembering His Him.



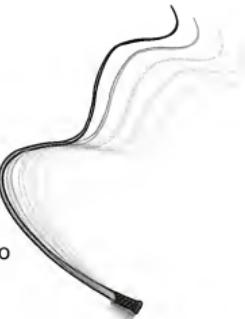
was afflicted with awful diseases that his body remained tongue and heart carried on Lord and glorifying

When Prophet deteriorating not show any signs all, everyone, relatives and close aversion to him and Only his kind and affectionate wife stayed with him and attended to his needs. It was during these dark times that Satan tried even more to exploit Prophet Ayyub's condition to despair him of his Lord and to make him show ungratefulness to Him and become desperate and impatient. However, being a righteous servant, Prophet Ayyub (ع) did not show any signs of despair at all; rather, he remained hopeful of Allah's mercy

Ayyub's physical state did of improvement at including his friends, had an even deserted him.

and deliverance from such unbearable sufferings.

When his wife once angered him regarding something, Prophet Ayyub (ﷺ) got so much annoyed that he took an oath to punish her with a hundred lashes if he ever regained his health; he also asked her to leave him alone.



Ayyub (ﷺ) sincerely prayed to Allah to relieve him of this distress.

Allah answered his call: "Strike the ground with your foot: This is a spring of water to wash in and cool and a refreshing drink." And We gave him back his family, and along with them the like thereof as a Mercy from Us, and a reminder for those who understand." (Surat Saad, 38:42-43)



Now that Prophet Ayyub (ﷺ) had his health restored, he was worried as to how to fulfil the oath; he did not

want to hurt his loving wife, nor did he want to break the oath. Allah took him out of this difficult situation by telling him to take a bundle of thin grass with as many thin leaves as the number of lashes he had sworn to give and to strike his wife only once with this bundle of thin grass



to fulfil both his oath and to avoid harming his wife: "Take in your hand a bundle of thin grass and strike therewith your wife, and break not your oath." (Surat Saad, 38:44)



Allah (ﷺ) praises Prophet Ayyub (ﷺ) thus: "Truly! We found him patient. How excellent a slave! Ever did he return [to Us] in repentance!" (Surat Saad, 38:44)

Bait-ul-Maqdis

Bait-ul-Maqdis (the Holy House) is the mosque in Jerusalem also called *Al-Masjid Al-Aqsa* (the Distant Mosque) to which Allah (ﷻ) took the Prophet (ﷺ) on the night journey (known in Arabic as *al-Israa*) from the Sacred Mosque in Makkah. Allah (ﷻ) says, "Praise be to Him



who took His servant for
Al-Masjid Al-Haraam to
whose surroundings
(Surat Al-Israa, 17:1)



a journey by night from
Al-Masjid Al-Aqsa
We have blessed."

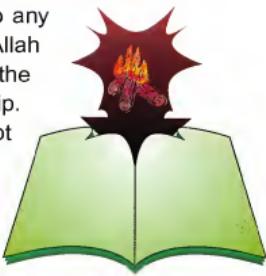


Bait-ul-Maqdis is one of the three mosques to which a journey should be undertaken. The Prophet (ﷺ) said, "One should not undertake a special journey to visit any place other than the three Mosques: the Sacred Mosque [of Makkah], this mosque of mine, and *Al-Aqsa* Mosque [of Jerusalem]." (Reported by Al-Bukhaaree and Muslim)

(See *Masjid, Al-Israa and Al-Mi'raaj, Al-Masjid Al-Haraam and Al-Masjid An-Nabawee*)

Bid'ah

Bid'ah is the opposite of *Sunnah* and refers to any innovated practice introduced into the religion of Allah which goes against the established practice of the Prophet (ﷺ) particularly relating to acts of worship. This is so because in Islam any act of worship will not be accepted by Allah unless two conditions are met:



1. This act has to be done sincerely to Allah, for His Sake alone, as the Prophet (ﷺ) said, "Actions are but by intention, and every man shall have but that which he has intended." (Reported by Al-Bukhaaree and Muslim)
2. It has to be done in accordance with the Prophet's practice, as the Prophet (ﷺ) said, "He who innovates something in this matter of ours (i.e. Islam) that is not of it will have it rejected." (Reported by Al-Bukhaaree and Muslim)

There is no doubt that every *bid'ah* is forbidden, as the Prophet (ﷺ) said, "Beware of newly invented matters [in religion], for every invented matter is an innovation (*bid'ah*), and every innovation is a going astray, and every going astray is in Hellfire." (Reported by At-Tirmidhhee who said it is a good and sound *hadeeth*.)

There are many kinds of *bida'* (plural of *bid'ah*). Some of them are acts of disbelief (*kufr*), such as seeking dead saints' help and sacrificing animals for them. Some of them are means of committing the sin of *shirk*, such as building on graves, performing prayers or supplicating towards them. Some of them are acts of disobedience, such as abstaining from marriage and fasting continuously without a break.



Muslims are required to avoid all forms of *bida'* because they contradict the Prophet's practice (*Sunnah*) and thus invite Allah's wrath and punishment.

(See *Sunnah*)

Birr-ul-Waalidain (Kindness to Parents)

Islam commands Muslims to show kindness, respect and obedience to their parents and strongly warns against showing signs of disrespect or disobedience to them. Allah (ﷻ) says, "And your Lord has decreed that you worship none but Him and that you be kind to parents. Whether one or both of them attain old age in your life, say not to them a word of contempt, nor repel them, but address them in terms of honour." (Surat Al-Israa, 17:23)



Showing kindness to the parents is one of the dearest actions in the sight of Allah as well as it is the key to Paradise. The Prophet (ﷺ) once said, "Let his nose be rubbed in dust, let his nose be rubbed in dust, let his nose be rubbed in dust." When he was asked about who this unfortunate person may be, he replied, "The one who sees one or both of his parents during their old age but does not enter Paradise [because he has not been dutiful to them]. (Reported by Muslim)

The Prophet (ﷺ) also once mentioned that showing disobedience to parents is a major sin (Al-Bukhaaree), that Allah (ﷻ) will not look at those who disobey their parents on the Day of Judgement (An-Nasaa'ee), and that Allah (ﷻ) defers the punishment of all sins to the Day of Resurrection except the act of disobedience to parents, for which He punishes the sinner in this life as well as in the Hereafter. (Al-Haakim, with a sound chain of transmitters)

Islam also commands Muslims to do acts of kindness for their parents even after their death. When a man asked the Prophet (ﷺ) whether there was any act of kindness left that he could do to his parents after their death, he replied, "Yes, you can invoke blessings on them, ask for forgiveness for them, carry out their final instructions after their death, join ties of relationship which are dependent on them, and honour their friends." (Reported by Abu Dawood)

(See *Kabaa'ir*)

Dhikr

Dhikr means the remembrance of Allah (ﷺ) and can be done with either the tongue or the heart, but the best form of *dhikr* is the one that is done with both of them. Allah (ﷺ) commands the believers to engage in *dhikr*: "O you who believe! Remember Allah much and glorify him morning and evening." (Surat Al-Ahzaab, 33:41-42) The Prophet (ﷺ) said: Allah (ﷺ) says: "I am as My servant expects Me to be, and I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it ..." (Reported by Al-Bukhaaree)



The Prophet (ﷺ) once asked his companions: "Shall I not inform you of the best of your actions, the purest in the sight of your King (Allah), the weightiest in raising your degrees, those that are better for you than spending gold and silver [in charity], and [also] better for you than meeting with your enemy and striking their necks and they striking your necks?" The companions said, "Yes." He then said, "Remembrance of Allah, the Exalted."

Mu'adh ibn Jabal (رضي الله عنه), one of the Prophet's companions, once said, "There is nothing that saves one more from Allah's punishment than the remembrance of Allah." (Reported by At-Tirmidhee)



The Prophet (ﷺ) would remember Allah at all times: before going to sleep, upon waking up, upon entering the toilet, upon leaving it, upon leaving home, upon entering the market, and so on. There are some

booklets with such forms of remembrance, and it is a good idea to learn these forms of *dhikr* by heart and follow the *Sunnah* of the Prophet (ﷺ).



Some forms of *dhikr* include *tahmeed* (one's saying *al-hamdu lillaah* 'Praise be to Allah'), *tahleel* (one's saying *laa 'ilaaha il-Allaah* 'there is no god except Allah'), *tasbeeh* (one's saying *subhaan-Allaah* 'Glory be to Allah') and *takbeer* (one's saying *Allaahu Akbar* Allah is the Greatest').



Remembrance of Allah has many benefits. Allah's Messenger (ﷺ) said, "Whoever says: *laa 'ilaaha 'ill-Allaahu wahdahu laa shareeka lahu, lahul-mulku wa lahul-hamdu wa huwwa 'ala kulli shay'in qadeer* (There is no god but Allah, alone, without any partners; to Him belongs the sovereignty, and to Him belongs all the praise, and He is able to do everything) a hundred times, he will get the reward of setting ten slaves free; one hundred good actions will be written for him, one hundred sins will be remitted from his [record]; it will be a shield for him from the *Shaytaan* (Satan) that day until night; and nobody will come [on the Day of Judgement] with better than what he will come with except for one that had done more than him." (Reported by Al-Bukhaaree and Muslim)

(See *Tasbeeh* and *Takbeer*)

Du'aa

Du'aa refers to the sincere supplication one makes to Allah (ﷺ). It can be used to ask for worldly benefits such as wealth, success and health, or for religious benefits such as forgiveness and eternal bliss in Paradise.

Allah (ﷺ) commands the believers to call on Him: "And your Lord says, 'Call upon Me and I will answer your prayers.'" (Surat Ghafir, 40:61)

There are certain times when supplication is more likely to be granted by Allah (ﷺ), as the Prophet (ﷺ) once said. These times include: the last third of the night, between the *Adhaan* and the *Iqaamah*, an hour (an unspecified period of time) on Friday, while prostrating in prayer, on the Day of *Arafah*, when waking up at night, at the end of the obligatory prayers, on the Night of *Al-Qadr* (Decree) and when it is raining.



Allah also answers the supplication of the person who is suffering injustice, the traveller, the supplication of the parent for his/her child and the supplication of the fasting person until he breaks his fast.

It is recommended to begin one's supplications by praising Allah and exalting Him, invoking His Peace and Blessings upon His Messenger (ﷺ), seeking repentance and admitting one's sins, giving thanks for His limitless bounties, praying to Him sincerely, using the Prophet's supplications, if possible, and ending the supplication by invoking Allah's Peace and Blessing upon Allah's Messenger (ﷺ). Supplications should be performed with total humility. The supplicant should insist to Allah (ﷺ) in his supplication by repeating it many times, invoke Him by His Names and Attributes, supplicate Him by mentioning the righteous deeds he has done, face the *Qiblah*, raise his hands while supplicating Allah and be in a state of purity.

He should not be aggressive while supplicating Allah, such as asking Him to make him a prophet or make him live forever. He should be patient and should not expect an immediate response from Allah although this could happen. But if it does not happen for a reason Allah knows, then he should be patient and continue supplicating Allah until he sees the results.

Abu Hurairah (ﷺ) narrated that the Prophet (ﷺ) said, "The supplication of the servant is granted by Allah if he does not show impatience by saying, 'I invoked Allah but my request has not been granted.'" (Reported by Al-Bukhaaree and Muslim)



He must understand that only Allah can answer his supplication and that He is the only One Who can bring good to him. He must also invoke Him alone and no others. He must also make sure his income is lawful and must not say *Inshaa-Allah* (Allah willing) after the supplication. (For example: O Allah forgive my sins if you will).

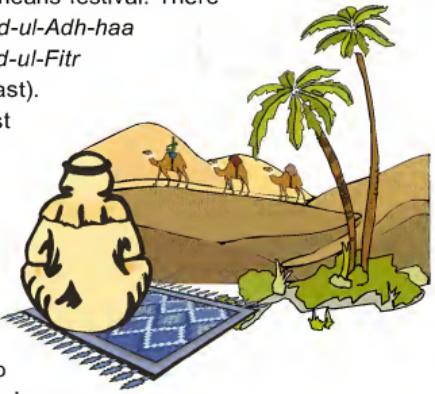
The Prophet (ﷺ) once mentioned that when someone invokes Allah, one of the following will happen: (1) Allah will respond to the supplicant and He will give him what he has asked for; (2) He will prevent the supplicant from being harmed, or (3) He will reward the supplicant with good rewards which will be kept for him on the Day of Judgement.

(See Arafaat, Adhaan, Iqaamah, and Lailat-ul-Qadr)

Eed

Eed is an Arabic word which means festival. There are only two *Eeds* in Islam: *Eed-ul-Adh-haa* (Festival of Sacrifice) and *Eed-ul-Fitr* (Festival of the Breaking of the fast).

Eed-ul-Fitr is celebrated on the first day of the lunar month of *Shawwaal*. It is an expression of giving thanks to Allah for enabling His faithful servants to observe the fasting of Ramadhan. *Eed-ul-Adh-haa* is celebrated on the 10th of the lunar month of *Dhul-Hijjah* to commemorate Prophet Ibraaheem's readiness to sacrifice his son Ishmael to Allah. It is strictly forbidden to fast on these two occasions.



Allah (ﷺ) Himself chose these two festivals for Muslims.

When Allah's Messenger (ﷺ) migrated to Madeenah, he found that the people there had set aside two days in the year for fun. He asked them, "What are these two days?" They replied, "We used to play and have fun on these days during the *Jaahiliyyah* (time of ignorance before Islam)." The Prophet (ﷺ) then said, "Allah has given you two better days: the day of *Al-Adh-haa* and the day of *Al-Fitr*." (Reported by Abu Dawood and An-Nasaa'ee)



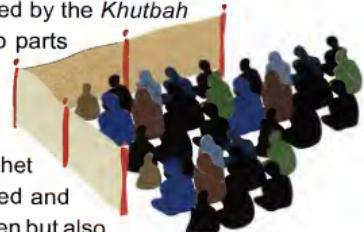
It was the practice of the Prophet's companions to beautify themselves on these two occasions by doing such things as taking *Ghusl* (bath), putting on the best available clothes and

wearing perfume. It was also their practice to pronounce the *Takbeer* aloud. They would also exchange congratulations and engage in lawful, innocent forms of fun. Muslims on *Eed-ul-Adh-haa* not only eat the meat of the animal they sacrifice themselves but also distribute some of it amongst their neighbours, relatives, friends and the poor.

The *Eed* prayer consists of two *rak'ahs* and is performed without *Adhaan* or *Iqaamah* and is followed by the *Khutbah* (sermon), which normally consists of two parts with a brief pause between them.

The two *Eed* prayers are a confirmed and regular practice of the Prophet (ﷺ) which he always observed and even encouraged not only men but also women and children to observe. The time of these prayers begins after sunrise, when the sun rises over the horizon about the height of a spear. It is better, however, that the

Eed-ul-Adh-ha prayer be performed at the earliest part of its time to allow people to slaughter sacrifices, and the *Eed-ul-Fitr* prayer to be performed at its latter time to enable people to pay the *Zakaat-ul-Fitr* (the obligatory poor-due after completing the fast of Ramadhan).



The 'Eed prayers consist of two *rak'ahs* without *adhaan* (call to prayer) or *iqaamah* (announcement of the beginning of the congregational prayer). They are offered in the same way the two *rak'ahs* of the Friday prayers are offered. The only difference is that in the first *rak'ah* the imam says the *takbeer* (that is, *Allaahu Akbar*) seven times including the *takbeer* that begins the normal prayer. Those behind him also say the *takbeer* by raising the hands to the level of the earlobes or shoulders with each *takbeer*. He then recites Surah *Al-Faatiyah* and Surah *Al-A'laa* (Surah number 87). In the second *rak'ah*, he says six *takbeers* including the *takbeer* said upon standing from the first *rak'ah*. He then recites Surah *Al-Faatiyah* and Surah *Al-Ghaashiyah* (Surah number 88). Those behind him also say the *takbeer* by raising the hands to the level of the earlobes or shoulders with each *takbeer*. After the prayer is concluded, the imam delivers the 'Eed sermon, or *khutbah*, and sits between its two parts for a very short period of time. Upon the conclusion of the sermon, everyone else leaves including the imam. Whoever misses the 'Eed prayer is required to offer four *rak'ahs*.

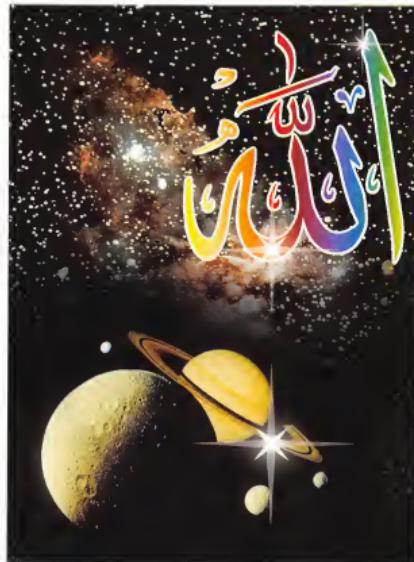
(See *Takbeer*, *Adhaan*, *Iqaamah*, *Ghusl*, *Prophet Ibraaheem* (ﷺ) and *Al-Madeenah*)



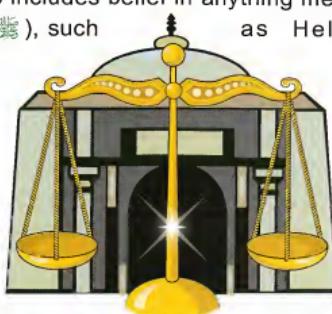
Eemaan (faith, sometimes spelt *Iman*) consists of the belief of the heart, the confession of the tongue to the truth of Islam and the confirmation of faith by doing righteous actions. The six articles of *Eeman* are: Belief in (1) Allah, (2) His Angels, (3) His Books, (4) His Messengers, (5) the Final Day and (6) the Divine Decree (*Al-Qadar*), the good of it and the bad of it.

Eemaan consists of the following:

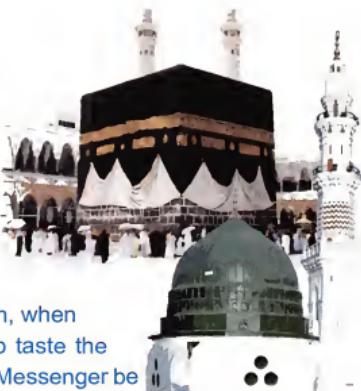
1. The firm belief that Allah (ﷻ) exists, that He is the Lord of the world and the Creator of the universe and all that is in it.
2. The firm belief that Allah (ﷻ) has the Most Beautiful Names and the loftiest perfect attributes, which are in no way similar to those of His creatures.
3. The firm belief that Allah (ﷻ) alone deserves to be worshipped.



Eemaan also includes belief in anything mentioned by Allah or His Messenger (ﷺ), such as Hellfire, Paradise, bridge set over *Al-Kawthar* (the Allah to the *Al-Meezaan* (the people's actions on the Day of



Eemaan has signs, and some of them are mentioned in the following sayings of the Prophet (ﷺ): "None of you will have faith (*Eemaan*) until he likes for his [Muslim] brother what he likes for himself." (Reported by Al-Bukhaaree)



"There are three qualities which, when present in anyone, will cause him to taste the sweetness of faith: that Allah and His Messenger be dearer to him than all else; that he should love others only for Allah's sake; and that he should hate to return to *kufr* (disbelief) after Allah has rescued him from it, just as he would hate to be thrown into the Fire." (Reported by Al-Bukhaaree and Muslim)



"Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest." (Reported by Muslim)

Eemaan increases through the performance of good actions and decreases through the commission of evil deeds. Only the believers will be admitted into Paradise, and no one with an atom's weight of faith will remain in Hellfire.

(See *Allah*, *Al-Mala'ikah*, *Yawm Al-Qiyyamah*, *Rasool*, *Al-Qadar*, *Jannah*, *Jahannam* and *As-Siraat*)



Ghusl

Ghusl refers to the full ablution, or the washing of the whole body. In order to enter a state of purity before *salaat*, a Muslim usually performs the partial ablution, or *wudhu*. In certain cases, however, *ghusl* must be performed instead. These cases are:

1. After having an intimate relationship or any discharge of semen, while being awake or asleep in a wet dream.
2. After a woman completes her menstrual cycle or postnatal bleeding.
3. After a new Muslim takes the *shahaadah* for the first time.
4. After the death of a Muslim, in preparation for his burial.



Ghusl is also recommended in the following cases, but not obligatory:

1. For the Friday congregational prayer.
2. Before assuming the state of *ihraam* either for *Hajj* or *Umrah*.
3. When entering Makkah and the day of standing at 'Arafah.
4. After washing the body of a dead person.

The method of *ghusl* is as follows:

1. Saying '*Bismillaah*' (in the name of Allah), with the intention to remove the major impurity by performing *ghusl*.
2. Washing both hands up to, and including the wrists, three times.
3. Washing the private parts and the areas surrounding them thoroughly.



4. Performing *wudhu*. Here one has the choice to wash one's feet while performing *wudhu* or to wash them at the end of the *ghusl*.
5. Passing wet fingers through the hair in order to get the water to reach the roots of the hair.



6. Pouring water over the head and washing it along with the ears three times. Women are not commanded to undo their braids; they are only commanded to pour three handfuls of water on their head, rubbing them without undoing them.

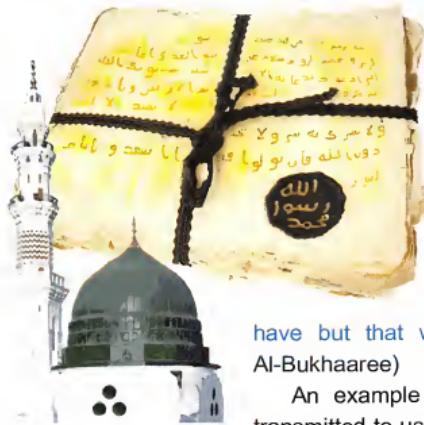


7. Pouring water over the right side, starting with the upper part then the lower part; and then the same with the left side, making sure the water reaches all parts of the body including such hidden areas as the armpits, the naval and the inside parts of the ears.



(See *Tahaarah*, *Wudhu*, *Tayammum*, *Ihraam*, *Arafaat* and *Shahaadah*)

Hadeeth



A *hadeeth* (plural: *ahaadeeth*) stands for what has been transmitted on the authority of the Prophet (ﷺ), his sayings, actions, tacit approval or description of his moral traits or physical appearance.

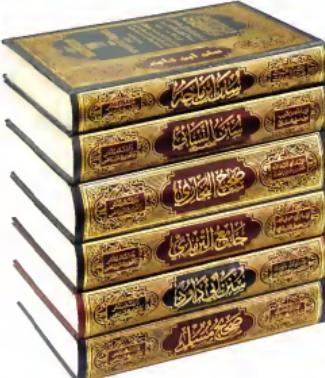
An example of his sayings is his statement "Actions are but by intention, and every man shall have but that which he intended." (Reported by Al-Bukhaaree)

An example of his actions is what has been transmitted to us concerning one of his actions, such as the manner of performing *wudhu*, or ablution.

An example of his tacit approval are the actions carried out by some of his companions and which he tacitly approved by remaining silent on the matter and not criticizing them.

The importance of the *hadeeth* lies in the fact that it is the second most important source of legislation in Islam after the Qur'an. The most famous books on *hadeeth* are the following:

1. *Saheeh Al-Bukhaaree*
2. *Saheeh Muslim*
3. *Jaami' At-Tirmidhee*
4. *Sunan Abu Dawood*
5. *Sunan An-Nasa'ee*
6. *Sunan Ibn Maajah*



Hadeeth consists of two branches: (1) *isnad*, which is concerned with the validation of the individual traditions through the process of biographic examination of its chain of transmitters back to the Prophet (ﷺ) and (2) *matn*, which refers to the actual text of the *hadeeth* as a source of religious authority.

(See *Hadeeth Qudsee*)

Hadeeth Qudsee

The *hadeeth qudsee* (sacred or divine saying) can be defined as the saying whose meaning is from Allah (ﷺ) and whose wording is that of the Prophet (ﷺ). The following is an example of *hadeeth qudsee*: Abu Hurairah (رضي الله عنه) narrated that the Messenger of Allah (ﷺ) said: Allah (Glorified and Exalted be He) said,

"I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me." (Reported by Muslim)

(See *Hadeeth*)



Hajj, or pilgrimage to Makkah, is the fifth pillar of Islam and an incumbent religious duty once in a lifetime for those who are physically and financially able. Allah (ﷻ) says, "And [due] to Allah from the people is a pilgrimage to the House for whoever can afford the expenses (i.e. for one's transport, provision and residence)." (*Surat Aal 'Imraan, 3:97*)



Hajj is the largest yearly gathering of faith in which Muslims from all races, colours and walks of life glorify Allah, remember Him, seek His forgiveness and observe the pilgrimage rites as described and demonstrated by the Prophet (ﷺ); during this gathering they also get to know one another and discuss their common affairs. It is a demonstration of the universality of Islam and the unity and equality of all Muslims.

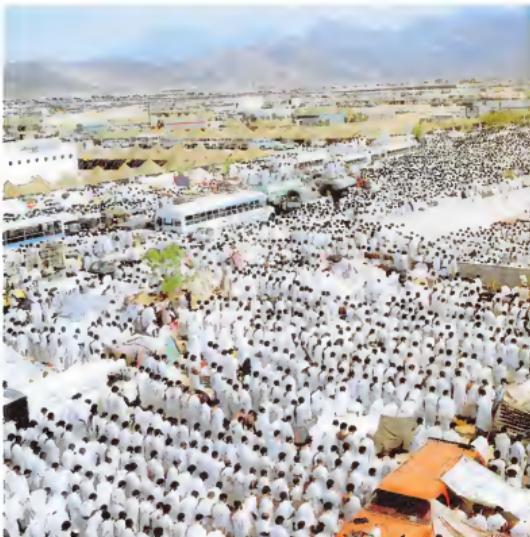
Hajj also confirms the commitment of Muslims to the Creator and their readiness to give up the material interests in His service. The pilgrim, as he presents himself to

"I remember one night at Muzdalifah," Malcolm X, the well-known American Black Muslim leader, whose pilgrimage to Makkah helped to wean him off using Islam as a vehicle for Black racialism, wrote, "...I lay awake amid sleeping Muslim brothers and I learned that pilgrims from every land—every colour and class and rank, high officials and beggars alike—all snored in the same language."

Allah (ﷺ) sacrifices all worldly things: wealth, family, friends, distinctions of dress, birth and race. He also celebrates the brotherhood of all Muslims. All are equal in dress and in what they must do, just as they will all stand equal before Allah (ﷺ) on the Day of Judgement. Nothing, in fact, does more to promote Muslim unity than the coming together of this huge gathering each year through Muslims from different parts of the world to get a fresh charge of spiritual energy.



The pilgrimage constitutes a most spectacular visual illustration of how belief in One God, Allah, leads to a union of people from different parts of the world and of different ethnic communities into the ties of brotherhood. It creates for those who perform it an occasion to meet and know one another, to exchange views and compare experiences and unite their efforts to the common good. It purifies the soul and nurtures such noble qualities as kindness, strength and modesty. Allah (ﷺ) commands pilgrims to avoid all forms of wickedness



and to observe patience and perseverance. The Qur'an says, "The *Hajj* is [in] the well-known [lunar year] months. So whoever intends to perform it therein, then he should not have intimate relations [with his wife], nor commit sins, nor dispute unjustly during the *Hajj*." (Surat Al-Baqarah, 2:197)

The Prophet (ﷺ) mentioned the great merits of a pilgrimage to Makkah on different occasions. When he was asked about the best action, he replied, "To believe in Allah and His Messenger." He was then asked, "Which is the next [in goodness]?" He replied, "To participate in *Jihad* in Allah's cause." He was again asked, "Which is the next?" He replied, "To perform *Hajj mabroor*." (Reported by Al-Bukhaaree)



The *Hajj mabroor* here means the one that is performed with the intention of seeking Allah's pleasure only and one that is done in accordance with the Prophet's practice. The Prophet (ﷺ) also said on another occasion, "He who makes a pilgrimage for Allah's sake and does not talk loosely nor act immorally will return as pure from sin as the day he was born." (Reported by Al-Bukhaaree)



There are three types of *Hajj*:

1. ***Hajj at-Tamattu'***: This involves performing '*Umrah* first during any of the months of the *Hajj*, removing the *Ihraam* garments after '*Umrah*, and then assuming the state of *Ihraam* again for *Hajj* on the eighth day of *Dhul-Hijjah* of the same year.
2. ***Hajj al-Ifraad***: This involves assuming the state of *Ihraam* for *Hajj* only and remaining in this state until *Hajj* is finished. No '*Umrah* is required.
3. ***Hajj al-Qiraan***: This involves assuming the state of *Ihraam* for both '*Umrah* and *Hajj*.

It is worth noting that the killing of a sacrificial animal is obligatory only on those who perform *Hajj at-Tamattu'* and *Hajj-al-Qiraan*. Those performing *Hajj-al-Ifraad* are not required to slaughter a sacrificial animal.

How to Perform Hajj

On the eighth of *Dhul-Hijjah*, known as the Day of *Tarwiyyah*, pilgrims proceed to Mina. They leave Makkah after assuming the state of *ihraam* again if they are performing *hajj at-tamattu'* from wherever they are staying in Makkah. They should say, *Labbaik Allaahummaa hajjan* (I am here at Your service, O Allah, to perform *hajj*). If they are performing *hajj-al-qiraan* or *hajj al-ifraad*, they leave for Mina without repeating the *ihraam* steps.

On the ninth of *Dhul-Hijjah*, after the sun has risen, they proceed towards *Arafah* in a dignified manner and without harming fellow pilgrims. They repeat the *talbiyah* as much as possible. They offer the *Dhuhr* and *Asr* prayers together, combined and shortened to two *rak'ahs* each. They should





make sure that they are inside the borders of *Arafah* and not leave until the sun has set. They spend their time reciting the praises of Allah the Almighty and offering supplications facing the *qiblah* with raised hands, as was the practice of the Prophet (ﷺ).

When the sun has set, they proceed towards *Muzdalifah* in a peaceful; and

dignified manner. Once they get there, they offer the *Maghrib* and *Ishaa* prayers combined, shortening *Ishaa* to two *rak'ahs*. They stay in *Muzdalifah* the entire night.

After offering the *Fajr* prayer on the tenth of *Dhul-Hijjah*, pilgrims stand facing the *qiblah* and make as many supplications as possible with raised hands, as was the practice of the Prophet (ﷺ). When it becomes light, they proceed to *Mina* before the sun has risen.



In *Mina*, they stone the pillar of *'Aqabah* with the seven pebbles they have collected from *Muzdalifah* or from any other place in *Mina* and slaughter the sacrificial animal if they are performing *hajj al-qiraan* or *hajj at-tamattu'*. Men shave their heads or get their hair cut short. Women should only cut a fingertip's length of their hair. It is better to do these acts in this sequence, but there will be no harm in doing them in whosoever sequence as may be convenient. After doing these three acts, pilgrims may remove the *ihraam* garments as they are now released from all the restrictions of *ihraam* except for intimate relationship with one's spouse.

After this they proceed to Makkah to perform *tawaaf al-ifaadhah* and *sa'ee*. If a pilgrim is performing *hajj al-qiraan* or *hajj al-ifraad* and has already performed *sa'ee* with his first *tawaaf* upon his arrival in Makkah, he is only expected to perform *tawaaf al-ifaadhah* without doing *sa'ee*. After completing *tawaaf al-ifaadhah* and *sa'ee*, all the restrictions of *ihraam* are now lifted and pilgrims can engage in their normal activities.

Pilgrims return to *Mina* and spend three nights there. It is, however, permissible to spend only two nights in *Mina* instead of three. At any time after noon of each of these two or three days pilgrims stone each of the three pillars, first the small pillar (*jamrah*), then the medium-sized pillar and lastly the large pillar. They throw seven pebbles at each of these pillars, one by one, saying *Allaahu Akbar* with each throw. After stoning the first pillar, they advance forward to the right of the pillar while facing the *qiblah* and make supplications as much as possible. After stoning the second pillar, they advance forward to the left of the pillar and stand supplicating while facing the *qiblah*. After stoning the third pillar, they move along without making any supplications.

After completing the rituals of *hajj*, pilgrims who do not live in Makkah go back to Makkah to perform *tawaaf al-wadaa'* (farewell *tawaaf*) before travelling. Only menstruating women or those in the period of discharge following childbirth are excused from this kind of *tawaaf*. In fact, pilgrims should not stay long in Makkah after performing this *tawaaf* except for a reasonably short period due to some necessity.

(See *Arafaat*, *Ihraam*, *Mina*, *Muzdalifah*, *Sa'ee* and *Tawaaf*)



Because Islam aims to protect women from abuse and men's lustful gazes, it commands them to observe modesty by wearing *hijaab* that covers the whole body. Allah (ﷻ) says, "O Prophet! Tell your wives and daughters and the believing women that they should cast their outer garments over their bodies [when abroad]: That is most convenient, that they should be known [as such] and not abused." (Surat Al-Ahzaab, 33:59)

He also says, "That they should not display their beauty and ornaments except what [must ordinarily] appear of it." (Surat An-Noor, 24:31)

A Muslim woman wears the *hijaab* for the simple reason that Allah (ﷻ) commands it in the Qur'an and because the Prophet (ﷺ) also ordered it. Wearing the *hijaab* is certainly an act of obedience to Allah and a sign of purity, modesty, righteousness and faith. The *hijaab* must fulfil the following conditions:

1. It must cover the whole body.
2. It must not be skin-tight or see-through.
3. It must hang loose so that the shape of the body is not revealed.
4. It must not look like men's clothing.
5. It must not consist of any kind of designs or patterns that may otherwise attract men's attention.
6. It must not be designed in such a way as to look like the clothes of non-Muslim women.



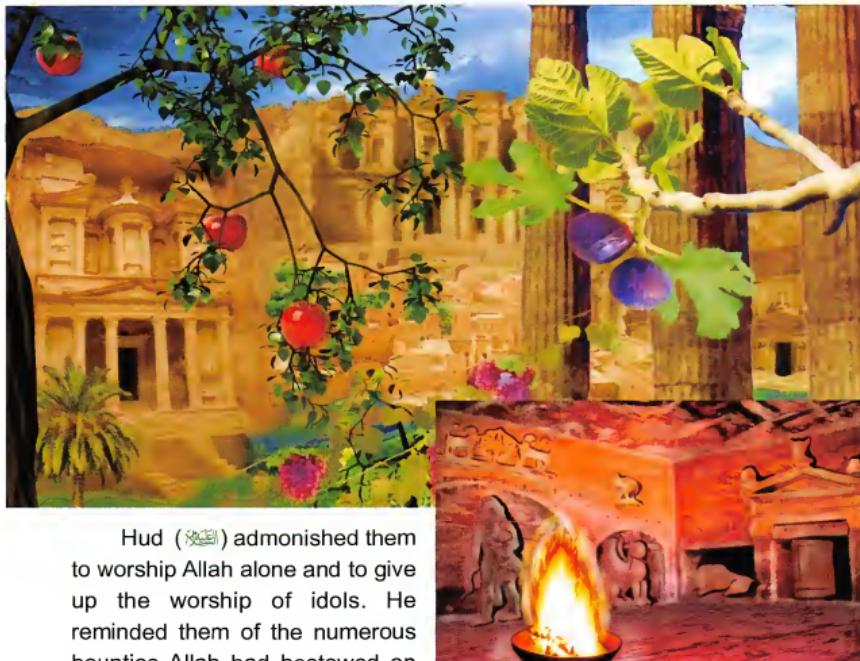
Wearing the *hijaab* is not a traditional practice but rather a form of obeying Almighty Allah who knows what is best for His slaves. Some women in some parts of the Muslim world who do not know that the *hijaab* is a divine command do not wear it; some others believe it is a traditional practice and a social burden and so they do not wear it either. They might wear it in their own countries, but when they happen to go abroad, they take it off! On many occasions, some ignorant Muslim women are seen dressed from head to toe while still in the airport departure lounge in their countries. However, shortly after takeoff, they remove their outer garments that were covering them on the ground only to look just like other western women in their latest trendy fashions!

A woman in Islam
gem that needs
protection. The
doubt a n
efficient way
her and
serves to
her dignity
and makes it
not an object for
her beauty and making
lusting eyes and wolf whistles.

is like a treasured
special care and
hijaab is without
extremely
of protecting
looking
In fact, it
safeguard
and decency
clear that she is
sale, advertising
her an object for men's

A Muslim woman who wears the *hijaab* is a respectable, decent woman who will certainly get a great reward in the hereafter.

The Aad people occupied a large tract of country in Southern Arabia, extending from Oman at the mouth of the Arabian Gulf to Hadramaut and Yemen at the southern end of the Red Sea. They were well-built and great builders. Their wealth and power made them so arrogant that they rejected all of Allah's signs. In fact, they were too much wedded to the false gods they worshipped to appreciate the sincere advice of their Prophet Hud (ﷺ) who preached to them without success.



Hud (ﷺ) admonished them to worship Allah alone and to give up the worship of idols. He reminded them of the numerous bounties Allah had bestowed on them and made it clear to them he did not want any payment from them, and that all he wanted from them was to accept the truth with which Allah had sent him. They defiantly rejected his message and even made fun of him and accused him of being mad. They said to him, "O Hud! You have not brought us clear evidence, and we shall not leave our gods for your mere saying! Nor are we believers in you. We only say that some of our gods have seized you with evil [madness]." (Surat Hud, 11:53-4)

As the years passed, they became even more arrogant, more stubborn and more defiant of their Prophet's message. Hud (ﷺ) declared that he was free from that which they associated with Allah in worship and he had no other alternative but to give them a frightening ultimatum. "I have already conveyed [the message] with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him at all." (*Surat Hud*, 11: 57)

So he abandoned them and their false gods and affirmed his dependence on Allah alone. He was sure that punishment would be incurred on the defiant, wicked disbelievers among his people.



Hud (ﷺ) and his people waited for Allah's promise. When a severe drought spread throughout, Hud (ﷺ) admonished them to ask forgiveness of their Lord and to turn to Him in repentance so that He would send them the skies pouring abundant rain and add strength to their strength. However, they just mocked him, called him a liar and stubbornly refused to believe in the Lord of the worlds. The severe drought destroyed their crops, making them all the more desperate for rain.

The punishment came suddenly, and when they least expected it. They wanted rain, and they saw a cloud coming towards their own tracts, winding through the hills and they expressed joy. They thought their irrigation channels would be full, their fields would be green and their season would be fruitful. But this was not what they were hoping for. It was an exceedingly furious wind and an exceptionally violent blast with dust and sand which destroyed everything in its wake. Allah (ﷻ) had it rage against them seven nights and seven days in succession "so that you could see the people lying overthrown in its [path], as if they were hollow trunks of palm trees!"



(Surat Al-Haaqqah, 69:6-7) They had been wiped out, and nothing could be seen but the ruins of their houses.

Only Hud (؏) and his faithful followers were saved. They moved to Hadhramaut where they worshipped Allah in peace.



Ibaadah

Ibaadah (or *Uboodiyah*, usually translated into English as worship) means full obedience, complete submission and total humility to Allah (ﷻ) along with the ultimate love for Him. Shaikh-ul-Islam Ibn Taymiyyah said, "Ibaadah is a collective term for everything that Allah loves and is pleased with from amongst the inward and outward sayings and actions."

Ibaadah in Islam must meet two conditions:

1. Following what Allah has legislated and what His Messenger (ﷺ) has called for, in commands and in prohibitions, and in whatever is lawful or unlawful. This is what represents the obedience and submission to Allah.
2. Following what He has legislated must emanate from a heart full of love for Allah (ﷻ).

The Qur'an makes clear Allah's purpose of creating mankind:

"I have only created *jinn* and men that they may worship Me." (Surat Ad-Daariyaat, 51:56)



It is also for this very reason that He sent His messengers. *Ibaadah* in Islam is all-inclusive and covers all aspects of man's life. It covers all the hidden and open acts such as the prayer, the *zakaat*, *fasting*, *Hajj*, kindness to parents and relatives, to the neighbours, the orphans, the poor and animals, fulfilling promises and honouring treaties, enjoining good and forbidding vice, remembering Allah and reciting the Qur'an. It also includes acts of the heart such as love for Allah and His Messenger, fear of Allah, asking Him for forgiveness, being content with His Decree, hoping for His mercy and fearing His punishment.

In fact, any act, no matter how insignificant it may seem, is considered an act of worship if it is done sincerely for Allah's sake, anticipating His rewards in the hereafter, and in accordance with the Prophet's guidance. Even the activities that we initiate out of our desires are considered acts of worship as long as they are good. The Prophet (ﷺ) once said, "With the intimate relationship (with your wives) is a



nature to satisfy our intention is Prophet "With the relationship (with your charity." The



companions asked, "We satisfy our desires and yet we get a reward from Allah?" He then said, "What do you think if your desire was fulfilled in a forbidden way? Will there be a misdeed?" They replied, "Yes." To this he said, "So, if you fulfil it in a lawful way, you will have a reward for it." (Reported by Muslim)

(See *Salaat*, *Zakaat*, *Hajj* and *Sawm*)

Iblees

Iblees is another name of the Devil, or Satan whom Allah created from fire. *Iblees* used to enjoy a prestigious position and had been of the company of the angels. However, when Allah (ﷻ) created Adam and ordered *Iblees* along with the angels to prostrate before him, they

all prostrated themselves except for

Iblees who arrogantly said, as the Qur'an says about him, "I am better than him. You created me from fire, and him You created from clay." (Surat

Saad, 38:76) As a punishment,

Allah deprived him of the company of the angels and cursed him.



After *Iblees* was expelled from the company of the angels, he vowed to lead people astray: "[*Iblees*] said: 'Then by Your Power, I will lead them all astray, except Your servants amongst them, sincere and purified [by Your Grace].'" (Surat Saad, 38:82-3)

Iblees is the mortal enemy of human beings because he whispers evil suggestions to them to disobey Allah's commands. In fact, it was *Iblees* who tempted Adam and Hawwa. Swearing to them that he was their sincere adviser, he convinced them through deceit to taste of the tree that Allah had commanded them not to approach. So he brought their fall and, as a result, they were made to leave Paradise where they enjoyed its good things as they had wished. However, they begged Allah for forgiveness and He forgave them.

Allah (ﷻ) informs us that *Iblees* is our avowed enemy and warns us against his temptations: "Do not follow in the footsteps of Satan, for he is to you an avowed enemy." (Surat Al-Baqarah, 2:168)

(See Adam (ﷺ) and Shaitaan)

Prophet Ibraaheem (Abraham ﷺ) was one of the most obedient prophets and messengers of Allah (ﷺ). His conduct was firm and righteous in all circumstances. At that time some people worshipped idols of stone and wood; others worshipped the planets, stars, the sun and the moon; yet others worshipped their kings and rulers.



The spiritual enlightenment of Ibraaheem (ﷺ) raised him many degrees above his contemporaries, and so he used the knowledge and dignity of preaching the truth among his own people. He looked at life with a serious eye, and his people took it light-heartedly. He was devoted to the Truth and they cared more about inherited customs and traditions. Ibraaheem's father was not even an ordinary idolater, for he not only worshipped idols but also made them with his own hands. In this wicked society, Ibraaheem (ﷺ) had to stand against his own family and against the entire corrupt system of his community.

Because Allah (ﷺ) enlightened Ibraaheem's heart and mind and gave him wisdom from childhood, Ibraaheem (ﷺ) could not understand how a sensible person could make a statue and then worship what he had made. He wanted to convince his people of the helplessness of their false gods. He wanted to make them ashamed of worshipping senseless

stones. When everyone left the city for a great celebration, he made his way to their deserted temple, left the biggest idol untouched and smashed



the others to pieces, as if a fight had taken place between the idols the biggest had smashed the others. Would they turn to the surviving idol and ask him how it all happened?

When the people returned and saw their fake gods smashed to pieces, they demanded that Ibraaheem (ﷺ) be arrested. When they asked him if he was responsible for breaking the idols, he told them to ask the biggest idol which was still unbroken. He told them that he must be the culprit! They replied that he knew well that the idol could not speak or move, and this reply gave Prophet Ibraaheem (ﷺ) the chance to prove the foolishness of worshipping idols.



Even though they then realized the absurdity of their false beliefs, they decided to punish Ibraaheem (ﷺ) by throwing him into the biggest fire they could build. A deep pit was dug for the purpose and filled with firewood which was then kindled, and Ibraaheem (ﷺ) was cast into it only to be saved by Allah's command: "O fire! Be cool and [a means of safety] for Ibraaheem." (Surat Al-Anbiyyaa', 21:69)



P r o p h e t

Ibraaheem (ﷺ) continued calling people to believe in Allah, exerting a great effort to guide his people to the right path. He tried every means to convince them. In fact, he called people to believe in Allah wherever he travelled, judging justly between people and calling them to the worship of the One True God, Allah.

Prophet Ibraaheem's wife Sarah could not conceive, so he married Hajar (Hagar), her servant whom Sarah admitted to him, and from her

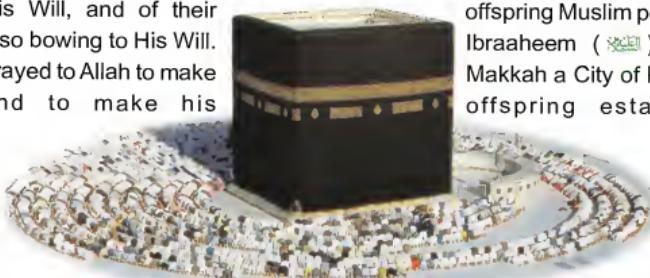
was born Ismaa'eel (Ishmael ﷺ). Sarah then gave birth to Ishaaq (Isaac ﷺ). Ibraaheem (ﷺ) migrated with his wife Hagar and son Ishmael to a valley without cultivation or water, known today as Makkah, but Allah (ﷻ) produced



for her and her son the spring Zamzam.



Ibraaheem and Ishmael built the Sacred House, the Ka'bah, and they both prayed to Allah at length, asking Him, amongst other things, to accept this service from them and to make of them Muslims, bowing to His Will, and of their offspring Muslim people, Ibraaheem (ﷺ) also prayed to Allah to make Makkah a City of Peace and to make his offspring establish



regular prayer and to provide them with fruits so that they may give thanks.

Allah (ﷻ) answered this prayer and blessed the Ka'bah as well as the city of Makkah. Even though the territory of Makkah is barren and rocky, prosperity and the good things of material life are clear. Also, to this day, Muslims from the four corners of the world pray in the direction of the Ka'bah and visit this city of peace to perform pilgrimage (*Hajj*) or *'Umrah*.

(See *Ismaa'eel*, *Makkah* and *Zamzam*)

Ihraam is the intention to perform either *Hajj* or *'Umrah*, or to make the intention of performing both. Intention is an important element for both. When a person assumes the state of *ihraam*, he should not do a number of things including the following:



1. Clipping the nails,
2. Shaving, cutting or pulling one's hair out intentionally,
3. Wearing perfume and using scented soap,
4. Having intimate relations with one's spouse,
5. Making marriage proposals whether for oneself or for others, or consummating marriage,
6. Wearing gloves (for women),
7. Covering one's head (for men) with something that touches the head; umbrellas and similar objects, however, are permissible as long as they do not touch the head,
8. Shirts, turbans, hooded cloaks, trousers, or such sewn clothes for males and shoes (not sandals) for both males and females,
9. Veiling the face (*niqaab*) except when there are men around,
10. Engaging in hunting.

When a person is in a state of *ihraam*, he must make extra effort to avoid what Allah has prohibited. He should guard against injuring fellow Muslims by words or deeds.

(See *Hajj*, *'Umrah*, *Tawaaf* and *Sa'ee*)

Ihsaan

The Arabic word *Ihsaan* has numerous meanings including 'right action', 'goodness', 'sincerity', 'charity' and 'perfection'. In Islamic Law, it is the highest level of religion, followed by *Eemaan* and then Islam. When Angel Jibreel (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) asked Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) about *Ihsaan* he replied, "It is to worship Allah as though you see Him, and while you see Him not yet truly He sees you." (Reported by Muslim)

Taken together, *Islam*, *Eemaan*, and *Ihsaan* make up the creed of Islam. There is a gradation here: Islam is the beginning, *Eemaan* is a higher level, and *Ihsaan* is the highest level. Islam is outward manifestation, *Eemaan* is in the heart, and *Ihsaan* applies to both Islam and *Eemaan*.

Ihsaan represents perfection in both Islam and *Eemaan*. It is excellence and proficiency in every act. It is worship of Allah in the full knowledge that He sees us even though we cannot see Him.

(See *Islam* and *Eemaan*)



Iqaamah

The *iqaamah* is the recitation at the beginning of the stated obligatory prayers when offered in a congregation. Anas ibn Maalik (رضي الله عنه) said, "Bilal was ordered to pronounce the wording of *adhaan* twice (in doubles) and of the *iqaamah* once (in singles) only." (Reported by Al-Bukharee)

A person offering an obligatory prayer individually also recites the *iqaamah*.



The wording of the *iqaamah* is as follows:

Allaahu akbar (twice)

"Allah is the Greatest"

ash-hadu an laa ilaaha ill-Allaah (once) "I declare that there is no god but Allah"

ash-hadu anna Muhammadan rasoolullaah (once) "I declare that Muhammad is the Messenger of Allah"

hayya 'ala-s-Salaah (once) "Come to the prayer"

hayya 'ala-l-falaah (once) "Come to success"

qad qaamatis-salaah (twice) "The prayer is now ready"

Allaahu akbar (twice) "Allah is the Greatest"

laa ilaaha ill-Allaah (Once) "There is no god but Allah"

A Muslim is recommended to offer voluntary prayers between the *adhaan* and the *iqaamah*. The Prophet (ﷺ) said, "There is a prayer between the *adhaan* and the *iqaamah*; there is a prayer between the *adhaan* and the *iqaamah*;" and then, while saying this for the third time he added, "for whoever wants to [offer it]." (Reported by Al-Bukhaaree)

(See *Adhaan and Salaat*)

Prophet 'Isaa (Jesus ﷺ) was born miraculously without a father, but this does not make him the son of God, or God himself or anything more than a man. Adam (ﷺ) had neither a father nor a mother. The Qur'an draws attention to the miraculous creation of both in the following verses: "Truly, the likeness of 'Isaa in Allah's sight is as Adam's likeness; He created him from dust, then He said upon him: 'Be', and he was." (Surat Aal-Imraan 3:59)



'Isaa's pure and pious mother Maryam (Mary), daughter of Imran, conceived him when she was still a virgin. Once, while Maryam (ﷺ), was praying in her place of worship, an angel in the form of a man appeared before her. Filled with fear, she sought refuge with Allah from him, but the angel replied that he was only a Messenger from her Lord to announce to her the gift of a righteous son. When Maryam (ﷺ) asked him how she could have a son when she was still a virgin, the angel replied that that was easy for Allah the Almighty who willed to appoint this son of hers (Prophet 'Isaa ﷺ) as a sign to mankind and a mercy from Him. (See Surat Maryam, 19:18-21)

When 'Isaa (ﷺ) grew into manhood, Allah (ﷺ) sent him with the *Injeel* (Gospel) to expose the wrong practices and falsehood of the Jews and to refute the changes they had introduced into Allah's religion. Allah (ﷺ) supported him with a number of miracles. One of them occurred when he was still a baby in the cradle. Defending his mother who had been accused of a 'crime' because she had him



without a husband, he amazingly said, "I am indeed a servant of Allah. He has given me the Scripture and made me a prophet and He has blessed me wherever I may go and has enjoined on me *salaat* (prayer) and *Zakaat* as long as I live. [Allah has made me] dutiful to my mother and not overbearing or miserable. So peace on me the day I was born, the day I die, and the day I shall be raised to life again." (*Surat Maryam*, 19:30-3)

He would also make the figure of a bird out of clay and breathe into it, and it would become a bird by Allah's Command; he would heal those born blind and the lepers and bring the dead back to life by Allah's Command; he would inform people of what they ate and what they stored

in their houses. He also prayed to Allah (ﷻ) to send down a table spread with food from heaven when his disciples asked him to do so.

Prophet 'Isaa (ﷺ) invited people to the worship of Allah alone. He said to them that he had come to them to confirm the Law which was before him and to make lawful to them part of what had been before forbidden to them. He announced to them that he came with the truth from his Lord and called them to obey him and to worship Allah alone. By exposing the priests' wrong practices, the priests became increasingly irritated by his teachings and considered every word he said as a threat to them and their position.

Under the evil influence of the Jewish priests, the Roman ruler decided to have him arrested and crucified. However, Allah (ﷻ), as the Qur'an tells us, raised him up to Himself, and the one who was to be crucified later was not 'Isaa (ﷺ) but somebody else whom they took for 'Isaa. His name was Judas, the traitor.



his judgements, and
Muslims will
experience a
pleasant and
enjoyable life in his
lifetime.

The descent of
Prophet 'Isaa (ﷺ)
will be one of the
major signs of the
nearness of the Day
of Judgement. He
will then rule by the
Islamic Law and
refer to the Qur'an in



(See Maryam (ﷺ) and Alaamaat-us-Saa'ah Al-Kubrraa 'Major Signs of the Day of Judgement')

Al-Islaam (usually spelt Islam in English) is the final religion with which Prophet Muhammad, son of 'Abdullah (ﷺ), was sent by his Lord to convey it to all mankind. Islam means "peace and submission", and a



Muslim is someone who totally submits himself to the will of Allah. Therefore, it is the same in essence, whether given to Noah, Abraham, Moses, Jesus or to Muhammad. For the message it calls to is the same, namely to worship Allah alone, and the source of unity is the revelation from Allah: "He has ordained for you the same religion (Islam) which He enjoined on Noah, and that which We have revealed to you, and which We enjoined on Abraham, Moses and Jesus: namely that you should remain steadfast in religion and be not divided therein." (*Surat Ash-Shuraa*, 42:13)

Islam is complete and perfect and is not subject to abrogation or any additions. Allah (ﷻ) says: "This day, I have perfected your religion for you and completed My favour upon you and have chosen for you Islam as your religion." (*Surat Al-Maa'idah*, 5:3)



Being the final religion which had abrogated religions before it, Islam is the only religion that Allah (ﷻ) will accept: "And whoever seeks a religion other than Islam, it will not be accepted from him, and in the life to come he will be among the losers." (*Surat Aal-Imraan, 3:85*)

When Angel Jibreel (ﷺ) asked the Prophet (ﷺ) about Islam, he replied, "Islam is to testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to perform the [obligatory] prayers, to pay the Zakaat, to fast in Ramadhan, and to make the pilgrimage to the House (The Ka'bah and the Sacred Mosque in Makkah) if you are able to do so." (Reported by Muslim)

Islam considers anything that is bound to lead to the well-being of the individual or society as morally good and therefore lawful, and anything that is bound to be harmful to society or the individual as morally bad and therefore unlawful. Allah is the Creator and knows what is best for us. His commands and prohibitions are for the spiritual and mental well-being as well as the moral and material benefit of all mankind. Allah (ﷻ) says, "He (i.e. Prophet Muhammad) commands them what is just and forbids them what is evil. He allows them as lawful what is good [and pure] and prohibits them what is bad [and impure]." (*Surat Al- 'Araaf, 7:157*)



Islam, therefore, calls to all acts of goodness such as truthfulness, justice, mercy, love, peace, righteousness to parents, kindness, generosity, selflessness and hard work; it also forbids all evil acts such as injustice, wickedness, indecency, deception, envy and wrongful transgression.

The Prophet (ﷺ) said, "[The true] Muslim is the one who avoids harming Muslims with his tongue and hands." (Reported by Al-Bukhaaree)



He also said, "Part of someone's being a good Muslim is his leaving alone that which does not concern him." (Reported by At-Tirmidhee)

Sufyaan ibn Abdullah once said to the Prophet "O Messenger of Allah, tell me something about Islam which I can ask of no one but you." The Prophet (ﷺ) replied, "Say: I believe in Allah and then be upright." (Reported by Muslim)

(See *Salaat, Zakaat, Hajj, Sawm, Ramadhan and Shahaadah*)

Ismaa'eel (ع)

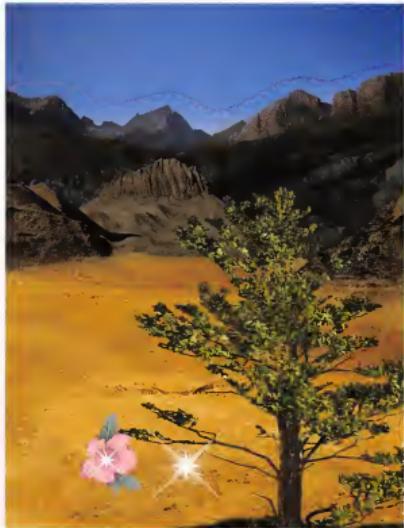
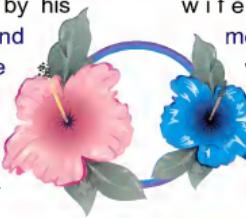
Prophet Ismaa'eel (Ishmael ع) was the eldest son of Prophet Ibraaheem (Abraham) by his wife Hagar. Allaah mention in the Book [the story of] Ismaa'eel: he was [strictly] true to his messenger [and] a enjoined prayer and and was well-pleasing Maryam, 19:54-5

Prophet Ibraaheem (ع) migrated along with Hagar and their son Ishmael to an uncultivated valley having no fruit, no trees, no food and no water, which is now the location of Makkah. He then left them with a small amount of food and water and walked away. Knowing that her husband was not acting on his own initiative, Hagar realized that

Allaah (ع) had commanded him to do this, so she was sure that Allaah would not neglect her and her son. Allaah (ع) did not disappoint them, for He

made water gush forth from the ground. That was the blessed Zamzam water.

They lived in that place until some people from the tribe of Jurhum passed by them. When they discovered the source of water, they asked her if she could allow them to stay with her and her son. To this she agreed. When Ismaa'eel (ع) grew up and reached the age of puberty, he married a woman from amongst them.



It was Ismaa'eel (عَزَلَ) whom Allah commanded Prophet Ibraaheem (عَزَلَ) to sacrifice. When Prophet Ibraaheem (عَزَلَ) informed Ismaa'eel that he saw in a dream that he offered him in sacrifice (which he understood it to be a command from Allah to do so), Ismaa'eel (عَزَلَ) said, "Do as you are commanded, you will find me, if Allah so wills, of the patient." (*Surat As-Saaffaat*, 37:102)



Then when they had both submitted themselves to the Will of Allah and Ibraaheem (عَزَلَ) had laid him prostrate on his forehead to slaughter him, Allah (عَزَلَ) called out to him that he had fulfilled the vision and He

ransomed him with a great sacrifice, a ram, and left for him good remembrance among generations to come in later times.



It was also Prophet Ismaa'eel (عَزَلَ) who assisted his father, Prophet Ibraaheem (عَزَلَ) in the construction of the Ka'bah. While doing this, they both prayed, "Our

Lord! Accept [this service] from us; verily, You are the All Hearer, the All Knower." (*Surat Al-Baqarah*, 2:127)

(See Ibraaheem (عَزَلَ), Zamzam)

Istinja'

Islam is a religion of cleanliness and personal hygiene. In fact, Islam considers cleanliness part of faith. Therefore, the Prophet (ﷺ) showed Muslims all ways and means of personal hygiene and the etiquette of using the toilet. One such ways and means is called *instinja'*.

Istinja' is the act of using water to clean up oneself after answering nature's call. If water is not available, then toilet tissues, dry earth or stones would serve the purpose. *Istijmaar* is the word used for the act of cleansing with stones or dry earth.

The following are a few Islamic guidelines on using the toilet.



1. A Muslim should say, *Bismillaah. Allaahumma innee a'oodhu bika minal-khubuthi wal-khabaa'ith* (In the name of Allah. O Allah, I seek refuge with You from the male and female jinn.) He should then enter the toilet with the left foot first.
2. He leaves the toilet with the right foot first and says *Ghufraanak* (seek Your forgiveness [O Allah])
3. He should not carry with him anything that has the name of Allah on it unless he fears he might lose it.
4. He should not face the direction of the *Qiblah*, nor turn his back to it while relieving himself.
5. He must cover the parts of the body that are to be covered ('awrah).



A man's 'awrah is the part of the body between the navel to the knees, not including the navel and the knees, while a woman's 'awrah is the whole body.

6. He should ensure that no urine or defecation touches his body or clothes.
7. He must clean up his private parts with water. If there is no water, then with toilet tissue or stones or whatever is available and suitable for the purpose. If he combines, say, toilet tissue and water, he should use the toilet tissue first and then water. This is better for maximum cleanliness.
8. He should use his left hand for cleaning and should make sure that the number of times of cleaning is odd.

(See *Tahaarah*)



I'tikaaf

I'tikaaf is the practice of retiring in a mosque during the last ten days of the fast of *Ramadhan* with the intention of getting closer to Allah and participating in the blessings of *Laylat-ul-Qadr* (The Night of the Divine Decree or

Power) which the Qur'an describes as being better than a thousand months. During this time, the person who observes *i'tikaaf* is not allowed to leave the mosque except for a very short period and for necessary purposes,



such as answering the call of nature or fetching food if there is no one to bring it to him. It is recommended for a person who observes *i'tikaaf* to spend his time in performing acts of worship such as reciting the Qur'an and remembering Allah, praising Him and glorifying Him.

This practice of *i'tikaaf* is *Sunnah* and is not obligatory; however, if someone vows to observe it, he has to fulfil his vow and observe it.

(See *Ramadhan* and *Lailat-ul-Qadr*)

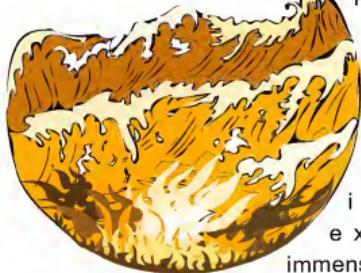
Jahannam

Jahannam is the place of punishment that Allah (ﷺ) has prepared for the disbelievers and wicked sinners. The Qur'an refers to it with other names such as *Al-Hutamah* (the one that crushes and destroys), *As-Sa'eer* (the flaming fire), *Al-Jaheem* (the burning fire) and *Al-Haawiyah* (the bottomless pit). Allah (ﷺ) says, "And for those who disbelieve in their Lord there is the punishment of *Jahannam*, and an evil resort it is!" (*Surat Al-Mulk*, 67:6)

Jahannam is extremely hot. The

Prophet (ﷺ) said,

"This fire of yours is not but one part of seventy parts of *Jahannam* (Hellfire)." (Reported by At-Tirmidhee)



Jahannam is also extremely immense, and when it

is said to it after people are thrown into it, "Have you been filled?" it will say, "Are there any more [to come]?" (*Surat Qaaf*, 50:30)

Its fuel will be men and stones, and over which are appointed angels who are stern and severe; they do not flinch from executing the commands they receive from Allah and do precisely what they are commanded.



The food of those who will be made to enter it will be *zaqqum* (a bitter and pungent tree) and their drink will be



hameem (extremely boiling water) and *ghassaaq* (dirty wound discharges).

Their garments will be of fire; and boiling water will be poured down on their heads whereby that which is in their bellies will be melted, and their skins, too, will be melted. Whenever they seek to get out of it from anguish, they will be turned back into it and it will be said to them: "Taste the punishment of burning."

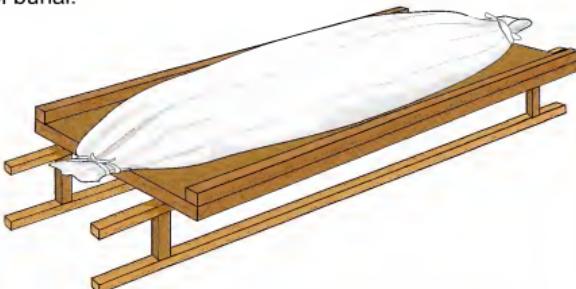
The Prophet (ﷺ) said, "The person who will have the least punishment from amongst the people of Hellfire on the Day of Resurrection will be a man under whose arch of the feet a shouldering ember will be placed so that his brain will boil from it." (Reported by Al-Bukhaaree)

(See *Jannah*)



Janaazah

Janaazah refers to the dead body of a person. It is the Prophet's practice to quickly prepare the dead person for burial and carry him quickly to the place of burial.



The Prophet (ﷺ) said, "Rush the *janaazah* [to the grave], for if he (i.e. the dead person) was good it is good you will take him to, and if he was other than that, it is well to put wickedness away from your shoulders." (Reported by Al-Bukhaaree)

The dead person must be washed and shrouded, and a special prayer called *salaat-ul-janaazah*, is offered for him; then he should be buried. It is a meritorious act to follow the funeral procession. The Prophet (ﷺ) said that a Muslim has five rights over another Muslim, and one of these is to follow his funeral procession.

He also said, "Whoever attends the funeral service [of a Muslim] until the prayer is offered for the *janaazah* will get a *qiraat* [worth of rewards], and whoever attends it until it is buried will get two *qiraats*." Someone asked, "What is a *qiraat*?" He replied, "[It is] like two huge mountains." (Reported by Al-Bukhaaree and Muslim)

Women are not allowed to follow the funeral procession or visit the cemetery.

How to perform the funeral prayer

1. The body, or bodies, of the deceased is placed in such a way as to be in the direction of the Qiblah
2. The imam stands for the prayer. Those following him should make at least three rows, as the Prophet (ﷺ) said, "Whoever has had three rows [of Muslims] offer the [funeral] prayer over him, then it (i.e.

Paradise) will be his abode." (Reported by At-Tirmidhee, who said it is a sound *hadeeth*)

3. The imam raises his hands to the level of his earlobes or shoulders and says *Allaahu Akbar* (Allah is Most Great) aloud. Those behind him do the same thing.
4. Then he recites *Surat Al-Faatihah* quietly. Those behind him do the same thing.
5. Then he raises his hands to the level of his earlobes or shoulders and says *Allaahu Akbar* aloud again. He then invokes Allah's peace and blessings upon the Prophet (ﷺ) by saying

Allaahumma salli 'ala Muhammad, wa 'ala aali Muhammad, kamaa sallaita 'ala Ibraaheem, wa 'ala aali Ibraaheem, innaka hameedun majeed. Allaahumma baarik 'ala Muhammad, wa 'ala aali Muhammad, kamaa baarakta 'ala Ibraaheem, wa 'ala aali Ibraaheem, innaka hameedun majeed.

"O Allah, praise Muhammad and his family as You have praised Ibraaheem and his family. Verily, You are the Most Praised and Glorious. O

Allah, bless Muhammad and his family, as You have blessed Ibraaheem and his family. Verily, You are Most Praised and Glorious.

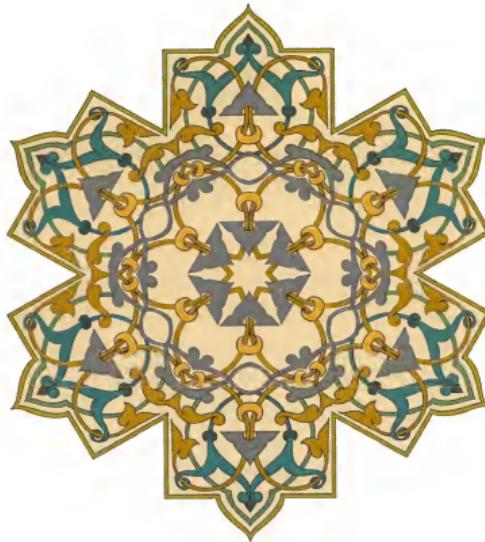


Those behind him do just the same.

6. Then he raises his hands to the level of his earlobes or shoulders and says *Allaahu Akbar* aloud again for the third time. Those behind

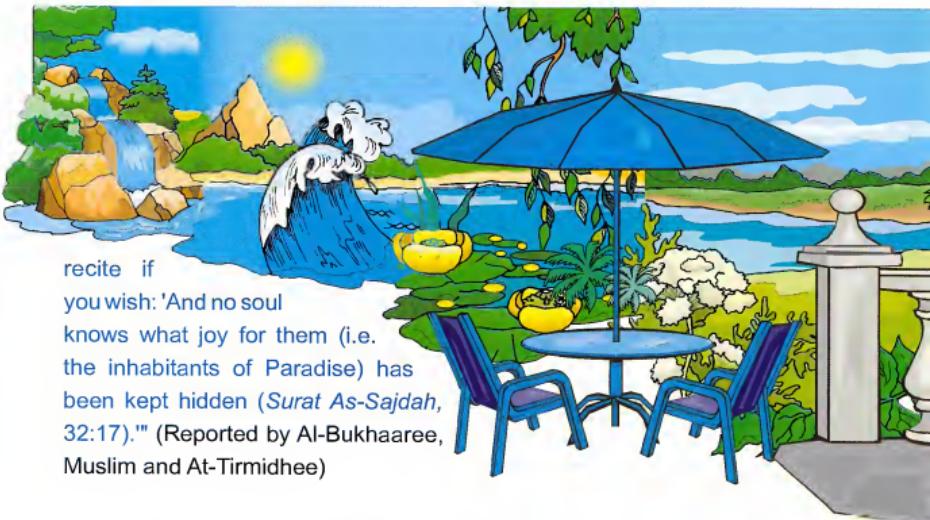
him do the same and they all engage in praying to Allah for the deceased. The Prophet (ﷺ) has taught us a number of supplications on this occasion. One should refer to supplication books and learn them.

7. Then he raises his hands to the level of his earlobes or shoulders and says *Allaahu Akbar* aloud again for the fourth time. He then concludes the prayer by saying *assalaamu 'alaikum* once, on the right side only. Those praying behind him do the same thing.



Jannah

Jannah (Paradise) is the home of eternal bliss which Almighty Allah (ﷻ) has prepared for His righteous servants. This everlasting enjoyment will be such that no eye has ever seen and no ear has ever heard. The Prophet (ﷺ) said: Allah (ﷻ) said, "I have prepared for My servants what no eye has seen and no ear has heard, nor has it occurred in a human heart." Abu Hurairah, who narrated this *hadeeth*, then said, "So



recite if
you wish: 'And no soul
knows what joy for them (i.e.
the inhabitants of Paradise) has
been kept hidden (*Surat As-Sajdah*,
32:17)." (Reported by Al-Bukhaaree,
Muslim and At-Tirmidhee)

Those who will be admitted into Paradise will have whatever they wish. Paradise has eight gates; one of them is called *Ar-Rayyaan*, through which those who fast will enter, and no one else will enter it except them: "When they have entered it will be locked, and no one else will enter through it." (Reported by Al-Bukhaaree)

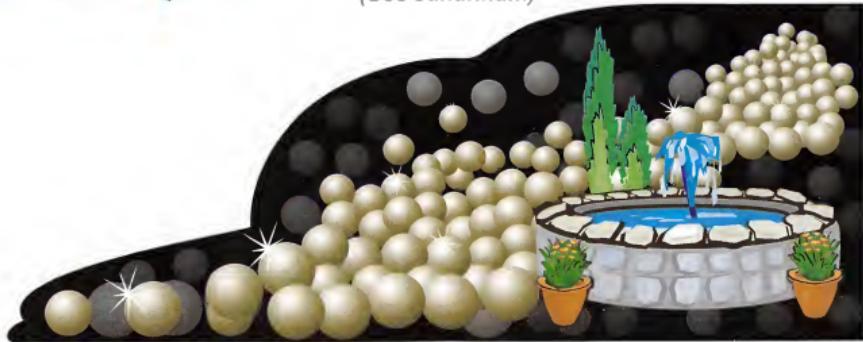
The majority of its people will be the poor. Its vessels will be of gold and silver, and those who will be admitted into it will have green garments of fine silk and brocade and they will be adorned with bracelets of silver. They will be reclining on adorned couches and will not see any burning sun or freezing cold. They will be among shades, springs and fruits from whatever they desire.

One of the attractions of Paradise is the river Al-Kawthar, whose water is whiter than milk, sweeter than honey and whose banks are made of tents of hollow pearls.

Paradise has different levels, the highest of which is Al-Firdous. The Prophet (ﷺ) said, "When you ask of Allah, ask Him Al-Firdous." (*Majma' Az-Zawa'id*)

Allah (ﷻ) says about the people of Paradise, "And those who are patient, seeking the Countenance of their Lord and observe prayer and spend out of that with which We have provided for them, secretly and openly, and repel evil with good it is these who will have the [best] reward of the [final] abode: Gardens of Eternity. They will enter them and also those who are righteous from among their fathers, and their wives and their children. And the angels will enter upon them from every gate, [saying:] Peace be upon you for what you patiently endured; and excellent is the [final] home!" (*Surat Ar-Ra'd*, 13:22-4)

(See *Jahannam*)



Jannah

Jibreel (جبريل)

Jibreel (Gabriel جبريل) is the Holy Spirit through whom the revelations came down to Allah's Messengers. Allah (عز وجل) created him of light. Allah's Messengers can see angels in their natural forms. A'ishah (عائشة) narrated that the Prophet (ﷺ) saw Angel Jibreel in his natural form.

He was the very angel who came to the Prophet (ﷺ) in the Cave of Hiraa' and revealed to him the first five verses of the Qur'an; namely, "Read in the name of your Lord who has created; created man from a clinging substance. Read, and your Lord is the Most Gracious, who taught with the pen, taught man that which he knew not." *(Surat Al-'Alaq 96:1-5)*

It was also Angel Jibreel (جبريل) who accompanied him on the night journey through the seven heavens. *(Al-Israa and Al-Mi'raaj)*

The Prophet (ﷺ) would often see him in the form of a man called *Dihya al-Kalbee*. The Prophet's companions also saw him in his human form on a few occasions, and one of these occasions was when they saw him in the form of a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of them knew him. He walked up and sat down by the Prophet (ﷺ). Resting his knees against his and placing the palms of his hands on his thighs, he asked him about Islam, *eeemaan*, *ihzaan* and the Day of Judgement and its signs. The Prophet (ﷺ) answered all these questions, and when he left, he said that that man was Jibreel who came to them to teach them their religion.

(See Al-Mala'ikah and Al-Israa and Al-Mi'raaj)



Jinn

The *jinn* (singular *jinni*) are not fallen angels, as some people mistakenly believe. Allah (ﷻ) created them from a smokeless flame of fire. Allah (ﷻ) says, "And He created the *jinn* from a smokeless flame of fire." (Surat Ar-Rahmaan, 55:15)

A'ishah (رضي الله عنها), Prophet (ﷺ) said, created from light, the from a smokeless Adam was created been described to and *Sunnah*]." Ahmad)

The first disobedient is Qur'an and the the *jinn* as a definite beings. Like humans, disbelieve, accept or Allah (ﷻ) says about among us some that are contrary: We follow *Al-Jinn*, 72:11)



narrated that the "The Angels were *jinn* were created flame of fire, and from that which has you [in the Qur'an (Reported by Imam

recorded *jinni* to be *Iblees*. Both the *Hadeeth* describe species of living they may believe or reject guidance. As them, "There are righteous and some the divergent paths." (Surat

A group of them listened to the recitation of the Qur'an with great respect and believed in it (See Surat Al-Ahqaf, 46:29-32)

The *Jinn* are personalized beings who eat, drink, marry and procreate. They have the power to assume various forms and carry out incredible acts that humans are not able to carry out, but they do not know the Unseen. They also enjoy free will and thus will be called to account.

(See *Iblees*, *Shaitaan* and *Sulaiman* ﷺ)

Kabaa'ir

Kabaa'ir is the plural of *kabeerah*, which refers to any sin that Allah (ﷺ) warns that the result of which will be a severe punishment on the Day of Judgement, like entering the Hellfire, being barred from entering Paradise, severe wrath from Allah and His curse, or punishment in this life.

Any sin which entails the establishment of a *hadd* (plural: *Hudood*), that is a specific punishment assigned by the Qur'an and the *Sunnah* for particular crimes such as theft, adultery, false accusation of adultery, and apostasy is a *kabeerah*, or a major sin. If someone commits a major sin and is punished for it in this life, then he would have paid his dues. If he is not punished, then he has to repent, and it is up to Allah whether He forgives him or punishes him on the Day of Judgement.

There are many statements in the Qur'an and the *Sunnah* which warn against major sins. Allah (ﷻ) also has guaranteed the Garden of Paradise to those who avoid the major sins: "If you avoid the major sins (*Kabaa'ir*) which you are forbidden, We will remove from you your



lesser sins and admit you into a place of great honour (i.e. Paradise)." (Surat An-Nisaa', 4:31)



The Prophet (ﷺ) mentioned some of these sins, thus: "Avoid the seven destructive [sins]." The [people] enquired, "O Allah's Messenger! What are they?" He replied, "Associating other partners with Allah in worship (*shirk*), practising sorcery,



killing the life which Allah has forbidden except for a just cause, eating up usury (*ribaa*), consuming the property of an orphan, fleeing from the battle, and slandering innocent, chaste believing women." (Reported by Al-Bukhaaree and Muslim)



Some of the major sins are more serious than others. The Prophet (ﷺ) included *shirk* (associating

someone or something with Allah in worship) among them, and from the text of the Qur'an we know that a person who commits *shirk* will not have this unpardonable sin forgiven and will remain in Hell forever. Allah (ﷻ) says, "Surely, Allah does not forgive associating anything with Him (i.e. committing *shirk*), and He forgives whatever is less than that for whomever



He wills." (Surat an-Nisaa', 4:48 and 4:116)

Once the Prophet (ﷺ) said, "Shall I inform you of the greatest of the major sins?" They replied, "Please do, Messenger of Allah!" He said, "To associate others with Allah in worship and to show disobedience to the parents," He had been reclining and now sat up and said, "and false witness." He continued to repeat it until the companions wished he would be quiet. (Reported by Al-Bukhaaree)



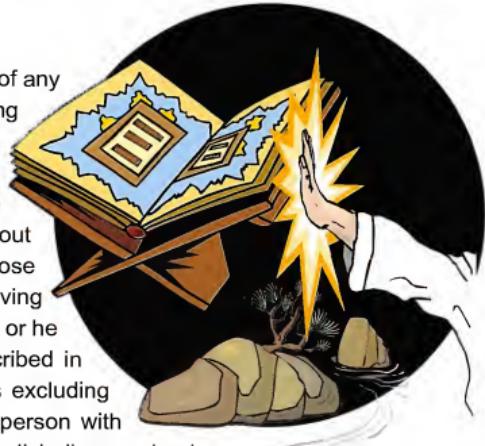
The only way to atone for *Kabaa'ir* is to show sincere repentance and to desist from committing them altogether.

(See *Shirk and Ribaa*)

Kufr

The Arabic word *kufr* means "concealing or covering"; it is the opposite of *eemaan*, or faith, and has been termed as such because "it covers or conceals the truth". In Islamic Law, it means not believing in Allah and His Messenger.

In fact, *kufr* is the quality of any person who rejects something that Allah has commanded us to believe in, after news of that has reached him, whether he rejects it in his heart without uttering it, or he speaks those words of rejection without believing it in his heart, or he does both; or he does an action which is described in the Qur'an or the *Sunnah* as excluding one from the fold of faith. A person with such a quality is a *kaafir* (a disbeliever; plural: *kuffaar*).



There are two levels of *Kufr*:

1. *Al-Kufr Al-Akbar* (the major disbelief):

This aspect excludes one completely from the fold of Islam and has five types:

- Denying the divine truth.
- Turning away in arrogance, even though acknowledging the divine truth, as is the case of *Iblees*.
- Doubting any or all of the six articles of faith, even if not completely denying them.
- intentionally turning away from the divine truth.
- Disbelief through hypocrisy. This takes the form of concealing disbelief and revealing faith to deceive Muslims.



2. *Al-Kufr al-Asghar (the minor disbelief):*

This aspect of disbelief does not exclude the person who practises it from the fold of Islam, but his *eemaan*, or faith, is deficient.

One type of the minor disbelief is what is termed *Kufr-un-Ni'amah*. This entails disbelief that manifests itself in ingratitude for Allah's countless blessings or favours. Allah (ﷺ) says, "And Allah sets forth a parable: a township enjoying peace and security, abundantly supplied with sustenance from every place; yet it (its people) was ungrateful for the favours of Allah, so Allah made it taste of hunger and fear [closing in on it from every side] because of the [evil] which [its people] used to do." (*Surat An-Nahl*, 16:112)

Another type is fighting a Muslim without a right whatsoever, as the Prophet (ﷺ) said, "Abusing a Muslim is an outrage and fighting him is disbelief." (Reported by Muslim)

(See *Nifaaq, Iblees and Eemaan*)



Lailat-ul-Qadr

Lailat-ul-Qadr (The Night of the Divine Decree or Power) falls on one of the odd nights of the last ten nights of *Ramadhan*. It was the night in which the Holy Qur'an was revealed and in which Allah makes the righteous actions like those done for a period of a thousand months. Allah (ﷺ) says, "We have indeed revealed this [message] in the Night of *Al-Qadr*; and what will explain to you what the Night of *Al-Qadr* is? The Night of *Al-Qadr* is better than a thousand months. Therein come down the angels and the Spirit (i.e. Angel Gabriel) by permission of their Lord for every matter. Peace it is [upon the believers] until the emergence of dawn." (Surat *Al-Qadr*, 97:1-5)



The Qur'an also describes it as a blessed night: "We sent it (i.e. the Qur'an) during a blessed night." (Surat *Ad-Dukh-khaan*, 44:3)

On the merits of *Lailat-ul-Qadr*, the Prophet (ﷺ) said, "Whoever offers prayers during *Laylat-ul-Qadr* with firm belief and the hope of reward from Allah will be pardoned of all his past sins." (Reported by Al-Bukhaaree and Muslim)

The Prophet (ﷺ) would seek *Laylat-ul-Qadr* and instruct his Companions to do so. He would wake up his family members during the last ten nights of this blessed month so they would spend these holy nights in worship.

A'ishah (ؓ) Narrated that Allah's Messenger (ﷺ) said, "Search for the night of *Al-Qadr* in the odd nights of the last ten nights of *Ramadhan*." (Reported by Al-Bukhaaree)

She also said, "With the start of the last ten days of *Ramadhan*, the Prophet (ﷺ) would tighten his waist (i.e. work hard and avoid having intimate relations with his wives) and would keep awake all the night and perform *salaat*, and would also keep his family awake [for the prayer]."

(Reported by Al-Bukhaaree)

(See *Ramadhan*)



Lot (ﷺ)

Allah (ﷺ) sent Prophet Lot (ﷺ) to the city of Sodom, on the western shore of the Dead Sea, to reclaim its inhabitants from the many evil and perverted practices to which they were addicted. Prophet Lot (ﷺ) summoned his people to give up their indecent behaviour which no other people had ever committed before them; for they used to approach men, in preference to women, commit robbery on highways and practise wickedness in their assemblies. They were so deeply sunk in their immoral habits that they stubbornly refused to listen to Lot's preaching; and when he warned them of Allah's punishment, they threatened to drive him out of the city if he kept on preaching.

Even though he spent many years calling them to turn to Allah in repentance, no one responded to his call and believed except for the members of his family; and even in his household, his wife stubbornly refused to believe.



Prophet Lot (ﷺ) remained patient and firm. The years passed by, and still not one believed in him. Instead, they made fun of him and sarcastically said, "Bring Allah's punishment upon us if you are one of the truthful!" (Surat Al-'Ankaboot, 29:29)

Overwhelmed with despair, Lot (ﷺ) prayed to Allah to grant him victory and destroy his corrupt people. Therefore, when the angels gave Ibraaheem (ﷺ) the good news of a son with much knowledge and wisdom, they also told him that they had been sent to destroy the wicked people of

Lot. So they left Prophet Ibraaheem (ﷺ) and headed for Sodom where they asked Prophet Lot (ﷺ) if he could host them. He did not know they were angels sent by Allah to punish his wicked people. Seeing that they were young men with beautiful faces and, knowing the pervert nature of his people, he tried to convince his guests, without offending them, not to spend the night there. So he requested them to wait until nightfall because then no one would see them.

When darkness fell on the town, Lot (ﷺ) accompanied his guests to his home. As soon as Lot's wife saw them, she ran out to her people with the news which spread like wildfire. The people quickly made their way to Lot's house. Lot (ﷺ) pleaded with them to leave his visitors alone and fear Allah's punishment, but they ignored his warning. He wished he had the power to push them away from his guests, and, seeing him in a state of helplessness, the guests said, "Do not fear nor grieve; we are here to save you and your following except your wife; she is of those who will remain behind." (Surat Al-'Ankaboot, 29:33) This means that she will be destroyed along with those who will be destroyed from her people.



The angels warned Prophet Lot (ﷺ) to leave his house before sunrise, taking with him all his family except his wife. So Allah (ﷻ) destroyed



Sodom and its wicked inhabitants.

A terrible earthquake rocked the town, and a fatal rain of stones rained on the city which was turned upside down. Everyone and everything was

destroyed, including Lot's wife.

The Qur'an says: "So We saved him and his family, except for his wife; We ordered that she be of those who stayed behind; and We rained down on them a rain [of stones], and evil indeed was the rain of those who had been warned." (*Surat An-Naml*, 27:57-8)

So Allah (ﷻ) saved Prophet Lot (ﷺ) and his faithful followers and left this story a sign for men of understanding.





Lot

(Peace be upon him)

Lot Lake (The Dead Sea) Sodom
Amoura and Sughar.

Makkah

Makkah is a city of western Saudi Arabia near the coast of the Red Sea. Some of its other names include *Bakkah*, *Umm Al-Quraah* (the Mother of Cities) and *Al-Balad Al-Ameen* (the City of Security).



Makkah was the birthplace of Prophet Muhammad (ﷺ), and at the centre of it is *Al-Masjid Al-Haraam* (The Sacred Mosque) which encloses the *Ka'bah*. Muslims all over the world pray five times a day in the direction of the *Ka'bah* in Makkah.

Al-Masjid Al-Haraam (The Sacred Mosque) in Makkah is the holiest mosque on earth. One prayer in it is better than one hundred thousand prayers. The Prophet (ﷺ) said, "One

prayer in this mosque of mine (in Madineh) is better than a thousand prayers offered anywhere else except the Sacred Mosque [in Makkah], and one prayer in the Sacred Mosque (in Makkah) is better than a hundred thousand prayers in any other mosque." (Reported by Ahmad with a sound chain of authorities)



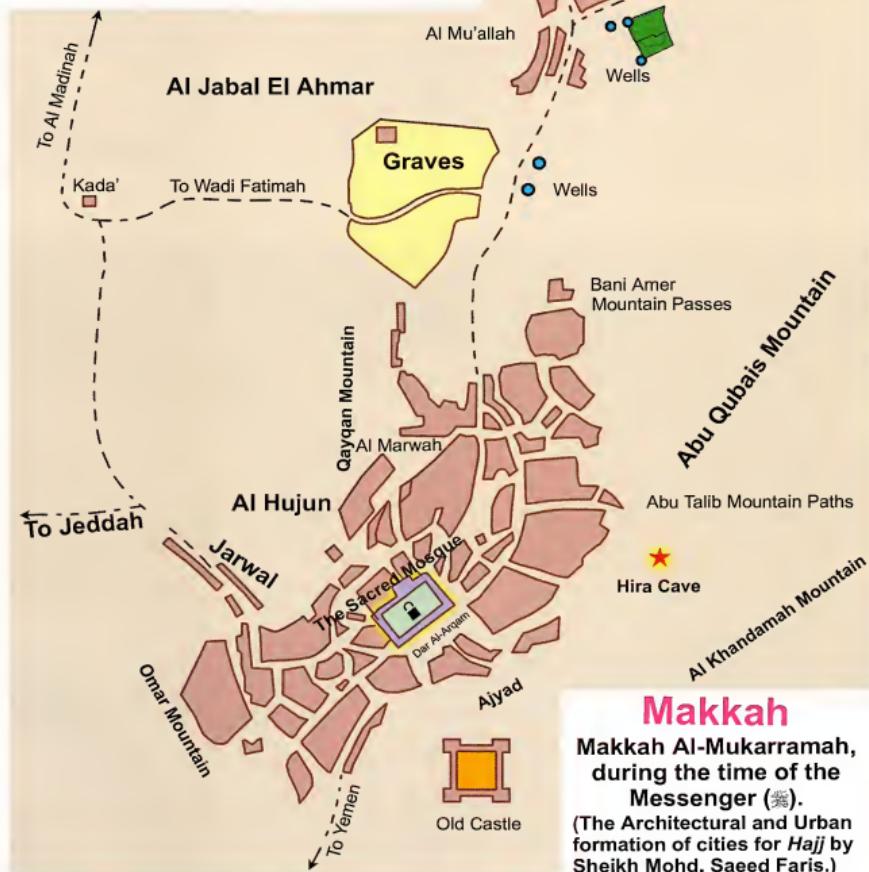
It was Prophet Ibraaheem (ﷺ) who first built the city of Makkah when he immigrated with his wife Haajar (Hagar) and son Ismaa'eel (Ishmael) to the place where Makkah is today. Makkah at that time was only a barren desert land without any signs of life whatsoever.



Makkah

Makkah, Bakkah, Mother of the Towns, The Sacred House, the Ancient House, City of Security. It is also called An-Nasah, Umm Ruhm, Ma'd, Al-Hatimah, Ar-Ras Salah, Al-Arsh, Al-Qadis, the Sacred, An-Nasah, Al-Bassah, Kutha

(Mo'jam Al-Buldan 5/181)



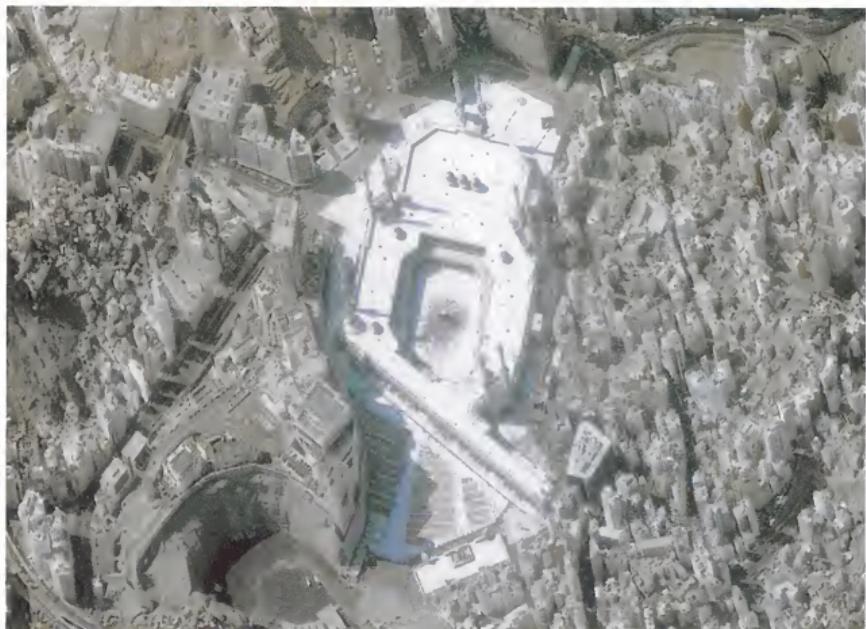
Makkah

Makkah Al-Mukarramah, during the time of the Messenger (ﷺ).
(The Architectural and Urban formation of cities for Hajj by Sheikh Mohd. Saeed Faris.)

Next to the Ka'bah is the sacred well of Zamzam, which is the same spring that Allah (ﷻ) produced for Hagar and her son after Prophet Ibraaheem had left them alone in the wilderness. Zamzam water is undoubtedly the holiest and best water on earth.

Allah (ﷻ) has made Makkah a sanctuary, a sacred territory, and so neither its thorns should be uprooted, nor its trees cut off, nor its game chased or disturbed, nor blood shed in it, nor fallen things picked up except by a person who would announce what he has found. Allah (ﷻ) has also preserved it from all forms of *shirk* (polytheism) and has strictly forbidden non-Muslims from entering it.

(See Al-Masjid Al-Haraam, Zamzam, Ibraaheem (ﷺ) and Ismaa'eel (ﷺ))



Maryam (Mary) was the daughter of Imran who was a great and pious man among the children of Israel. When Imran's righteous wife found out that she was going to have a baby, she made a special prayer to Allah (ﷺ) and dedicated her unborn child to Allah's service. She expected a son, who was to be a special devotee, a miraculous son of the old age of his parents, but Allah (ﷺ) gave her instead a daughter, whom she named Maryam and prayed to Allah to protect her and her offspring from all forms of evil.

Zakariya (Zachariah) (ﷺ), Maryam's uncle, took care of her, and would sometimes go to her prayer room to see her. Once he found her eating some food and, puzzled as no one must have brought her food recently, asked her where she had got it from. Maryam (ﷺ) answered, "From Allah, for Allah provides sustenance to whom He pleases without measure." (*Surat Aal 'Imraan, 3:37*)



Maryam (ﷺ) is the mother of 'Isaa (Jesus) to whom she gave birth when she was a virgin. Once, while she was in her prayer room, an angel appeared to her in the shape of a man. Frightened, she asked him not to invade her privacy. The angel answered

that he was a messenger from Allah to announce to her the gift of a pure son. When she asked him how that could happen when she was not married, he answered that that was Allah's decree.

When she conceived him, she went to a remote place, where she delivered him. When she had regained her strength, she gathered the baby in her arms and walked with him towards the city. The people saw her for the first time in many months and crowded around her, thinking that she had committed a crime because she had a baby without a husband. When they asked her how she got the baby, all she could do was to point to the child. They laughed and asked how it could be possible to talk to a baby in the cradle. At this crucial moment, 'Isaa (ﷺ) miraculously said, "I am indeed a servant of Allah. He has given me revelation and made me a prophet; and He has blessed me wherever I may go and has enjoined on me *salaat* and *zakaat* as long as I live; and [has made me] dutiful to my mother and not overbearing or miserable. So peace on me the day I was born, the day I die, and the day I will be raised to life again." (Surat Maryam, 19:30-3)



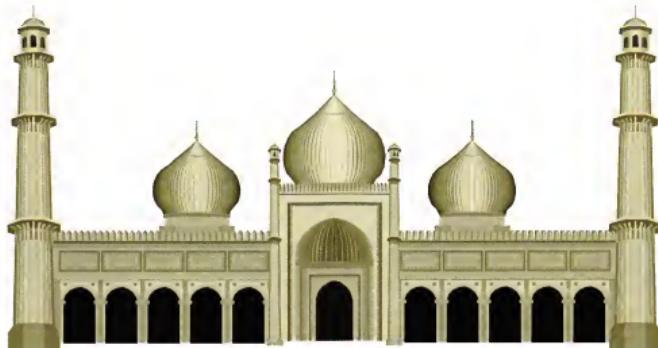
Abu Hurairah (رضي الله عنه) narrated that the Prophet (ﷺ) said, "No child is born but that the Devil (Satan) touches it when it is born, whereupon it starts crying loudly because of being touched by the devil, except Maryam and her son ['Isaa]." Abu Hurairah (رضي الله عنه) then said, "Recite if you wish: '(The wife of 'Imran said, (praying to Allah))'And I seek refuge with You for her and her offspring from the Devil, the outcast.'" (Surat Aal 'Imraan, 3:36) " (Reported by Al-Bukhaaree)

The Prophet (ﷺ) also said, "Many men reached the level of perfection, but no woman reached such a level except Maryam (Mary), the daughter of 'Imran and 'Asiya, the wife of Pharaoh." (Reported by Al-Bukhaaree)

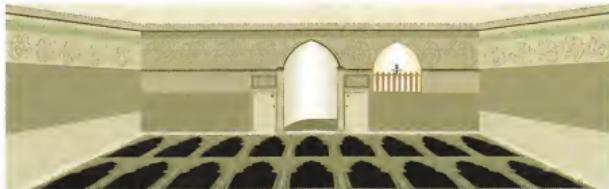
(See Prophet 'Isaa (ﷺ), *Salaat* and *Zakaat*)

Masjid

The *masjid* (mosque; plural: *masaajid*) is the Islamic place of worship and the pivot around which the whole life of the Muslim community revolves. Because of the importance of the *masjid*, the first task the Prophet (ﷺ) undertook following his migration to Al-Madeenah was the construction of a mosque.



Outside the Mosque



Inside the Mosque

Mosques are primarily "houses which Allah has permitted that they be erected and that His name be mentioned in them." (*Surat An-Noor*, 24:36)

In fact, they are the best places in the sight of Allah, as the Prophet (ﷺ) mentioned once. Because of the special and unique position they occupy in Islam, Allah (ﷻ) will abundantly reward those who build them for His sake. The Prophet (ﷺ) said, "**Whoever builds a mosque only for the sake of winning Allah's pleasure, Allah will build for him a house in Paradise.**" (Reported by Al-Bukhaaree)

Mosques should be kept clean and tidy at all times, and Muslims must respect and revere them. They should not come to them with unpleasant smells, nor should they bring with them very young children who are bound to violate their sanctity or disturb the worshippers. They should not raise their voices in them, pass comments on worldly matters or indulge in trade and business.

Performing the five daily prayers in the mosque has great rewards. The Prophet (ﷺ) said, ["Allah arranges a guest's reception for those people who regularly visit the mosque \[for prayer\] in the morning and the evening."](#) (Reported by Al-Bukhaaree)

He also said, ["The person whose heart remains inclined to the mosque will be provided with a place right under the shade of the Divine Throne \[on the Day of Judgement\]."](#) (Reported by Al-Bukhaaree)

(See Salaat and Al-Madeenah)



Mina

Mina is a desert location about three miles east of Makkah where several rites of the *Hajj* are performed.



The pilgrims proceed to *Mina* on the Day of *Tarwiyyah* (8th *Dhul-Hijjah*) before the decline of the sun or after; on the 9th of *Dhul-Hijjah* they leave it towards *Arafah* after sunrise; and after staying in the plain of *Arafah* and spending the night in *Muzdalifah*, they return to *Mina* on the Day of Sacrifice (10th *Dhul-Hijjah*) after sunrise. Back in



Mina, the pilgrims shorten the four-*rak'ahs* prayers to two *rak'ahs*, but without combining them. Spending the night in *Mina* on the 11th and 12th of *Dhul-Hijjah* is obligatory, and the minimum stay in *Mina* should exceed most of the night; otherwise, one is required to atone for it by killing a sacrificial animal.



NEW JAMRAH

NEW JAMRAH BASEMENT

There are three *jamraat* (singular: *jamrah*; stone pillars) in *Mina*: *Jamrat-ul-Aqabah*, (the Aqabah Jamrah), *Al-Jamrat-ul-Wustaa* (the Middle Jamrah), and *Al-Jamrat-us-Sughraa* (the Small Jamrah).

One of the ceremonies of *Hajj* is to throw pebbles at *Jamrat-ul-Aqabah* on the Day of Sacrifice as well as on all these three *jamraat* (pillars) on the 11th and 12th and 13th of *Dhul-Hijjah*. The pilgrims stone the Small *Jamrah*, then the Middle *Jamrah*, and finally the *Aqabah Jamrah* in this order, after midday on all three days. Each throwing consists of seven pebbles with the pilgrim reciting *Allahu Akbar*. Throwing on the 13th of *Dhul-Hijjah* is optional. The pilgrims may return to Makkah after throwing pebbles on the 12th of *Dhul-Hijjah* to perform *Tawaaf al-Wadaa'* (farewell circumambulation). However, they must leave before sunset.

(See *Tawaaf, Hajj, Arafaat and Muzdalifah*)



Muhammad (ﷺ)

Muhammad (ﷺ) was the son of 'Abdullah ibn 'Abdul-Muttalib; his mother was Aminah. 'Abdullah belonged to the family of Hashim, which was the noblest tribe of the Quraish section of the Arabian race. He was born in 'Aam Al-feel "the Year of the Elephant" in the year 571 AD in Makkah. His father died even before he was born, and his mother passed away when he was only six years old, and so he grew up as an orphan.

The first lady to nurse him after his mother was Thuwaybah. He was then



nursed by Haleemah from the famous tribe of Banu Sa'd, known for its invigorating desert air.

His aged grandfather then took care of him until he passed away, while Muhammad (ﷺ) was only eight years old. Then his uncle Abu Talib undertook to take care of him.

He was known since a tender age for his wonderful and kind character, and that was why he came to be known among people as *as-Saadiq, al-Ameen* "the truthful and trustworthy".

At the age of forty, Allah (ﷺ) sent him with the religion of Islam to all mankind. He was therefore the final of Allah's Messengers and the seal of Prophethood.



"The first revelations which the Prophet (ﷺ) received were in true dreams," as his wife A'ishah (ؓ), reported. "He never dreamed but it came to pass as regularly as the dawn of day." (Reported by Al-Bukhaaree)

Then Angel Jibreel (ﷺ) came to him with revelations from Allah (ﷺ), and the first verses revealed to him were: "Read in the name of your Lord who created; created man from a clinging substance; read, for your Lord is the Most Bountiful, who has taught by the pen; taught man which he knew not." (Surat Al-'Alaq, 96:1-5)

These verses were revealed to him while he was once in a cave in Mount Hiraa', where he would go into retirement, seclude himself and worship Allah day and night.



Muhammad (ﷺ) did all his best to convey the message of Islam,

and consequently suffered many hardships. His noble companions also terribly suffered at the hands of the polytheist Arabs. The persecution grew so fierce that his companions had to immigrate first to Abyssinia and then to Madeenah. The Prophet (ﷺ) also migrated to Madeenah.



All these sufferings eventually paid off. After several years, Prophet Muhammad (ﷺ) and his followers were able to return to Makkah victoriously, and

they forgave their enemies. Before Muhammad (ﷺ) passed away, at the age of sixty-three, the greater part of the Arabian Peninsula had become Muslim, and within a century of his death, Islam had spread to Spain in the West and as far East as China. Among the reasons for the quick and peaceful spread of Islam was



The Prophet Muhammad (ﷺ) was a perfect example of an honest, just, merciful, compassionate, truthful and brave human being. Though he was a man, he was far removed from all evil characteristics, and he strove solely for the sake of Allah and His reward in the Hereafter. Moreover, in all his actions and dealings, he was ever mindful and fearful of Allah. May Allah bestow His peace and blessings upon him.

Allah (ﷻ) sent him as a mercy for all mankind, as a bearer of good news for the believers and as a warner for the disbelievers. On the Day of Judgement, He will be the master of the children of



the truth and clarity of its set of beliefs and practices. Islam calls for faith in only one God, Allah, Who alone is worthy of worship.



of Adam (ﷺ), the first one whose grave will be split open, the first to intercede and the first whose intercession will be granted. He will also be the leader of the prophets and the first to be admitted into Paradise.

He came with the truth from his Lord, and Allah (ﷻ) commands the believers to love him, follow him and obey him. Allah says about him, "Muhammad is the Messenger of Allah." (*Surat Al-Fath*, 48:29) He also says, "O you who believe! Obey Allah and obey the Messenger." (*Surat An-Nisaa'*, 4:59)

The Prophet (ﷺ) once said, "By Him in Whose Hand my soul is, none of you will be a [true] believer until I am dearer to him than his children, parents and all the people." (Reported by Al-Bukhaaree) He also said, "Whoever obeys me obeys Allah, and whoever disobeys me disobeys Allah." (Reported by Al-Bukhaaree)

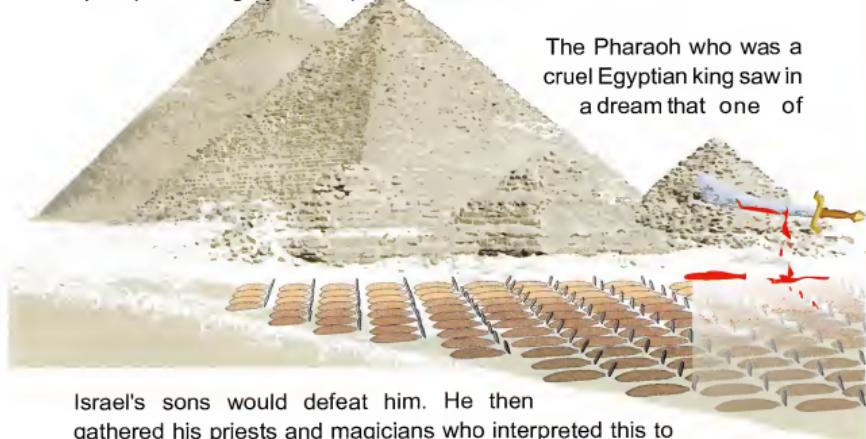
In fact, one of the conditions of love for and belief in the Prophet (ﷺ) is to follow him and obey him. The Qur'an says, "Say (O Muhammad to mankind): 'If you [truly] love Allah, then follow me; Allah will love you and forgive you your sins, and Allah is Oft-Forgiving, Most Merciful.' Say: 'Obey Allah and the Messenger'; but if you turn away, then Allah does not like the disbelievers.'" (*Surat Aal Imraan*; 3:31-2)

(See 'Aam Al-feel, Makkah, Al-Madeenah and Al-Hijrah)



Musa (ﷺ)

Prophet Musa (Moses) (ﷺ) was one of "the messengers of strong resolution" who is known as *Kaleem-ullaah* (the one to whom Allah spoke), for Almighty Allah spoke to him direct on Mount Sinai.



Israel's sons would defeat him. He then gathered his priests and magicians who interpreted this to mean that a boy would be born of them and the Egyptian people will perish at his hands. That was why Pharaoh ordered that all male children of Israel be killed.

During this period in which boys were to be killed, Musa (ﷺ) was born, and so his birth made his mother afraid he would also be killed, so

she nursed him secretly. Allah (ﷺ) inspired her to make a box for Musa, put him into the box and place it into the Nile River, grieving as she did this. However, she was aware that Allah (ﷺ) would certainly look after him.

When the box with the baby in it came to rest at the riverbank, which

skirted the king's palace, it was taken into the palace. As soon as Pharaoh's wife, who was a believer, saw the lovely child, she immediately



felt a strong love for him. As she could not conceive, she requested her husband to keep him. So Musa (ﷺ) grew up in Pharaoh's palace. Allah (ﷻ) restored Musa (ﷺ) to his mother later for nursing, as he refused to take any of the wet nurses' breasts.

Allah (ﷻ) granted Musa (ﷺ) good health, strength, knowledge and wisdom. The weak and oppressed turned to him for protection and justice. One day, an Israelite, who was being beaten by an Egyptian begged him for help. Musa (ﷺ) became involved in the dispute and struck a heavy blow on the Egyptian who died on the spot. Upon realizing that he had killed a human being, Musa (ﷺ) was filled with sorrow and immediately sought Allah's forgiveness.



Musa (ﷺ) knew that the punishment for killing an Egyptian was death. So he became afraid and decided, at the sincere advice of a man, to leave the city because the chiefs had taken counsel against him to kill him.

Musa (ﷺ) left Egypt and travelled in the direction of the country of Median. As soon as he reached Median, he threw himself under a tree to rest.

He noticed a band of shepherds watering their sheep. He went to the spring, where he saw two young women preventing their sheep from mixing with the others. He felt that the women were in need of help, and



so he offered to water the sheep for them. When the young women returned home and related the incident at the spring, which was the reason that they were back earlier than usual, their father sent one of his daughters to invite the kind stranger to his home.

One of the daughters suggested to her father that he employ Musa (ص), as he was strong and trustworthy. The old man was pleased to hear this and told him that he wished to marry him to one of his two daughters on condition that he would agree to work for him for a period of eight years; and that if he completed ten years, that would be a favour from him. This offer suited Musa (ص) well, and so he married one of the old man's daughters and worked for him for ten long years.



After the end of this period, Musa (ص) left Median with his family and travelled south through the desert towards Egypt to see his family there. It was so cold and dark one night that they lost their way. Soon he noticed a fire in the distance in the direction of Mount Tur. He told his family to stay so he could bring them some burning brand or find some guidance at the fire.

As he neared the fire, he heard a loud voice calling him from the right side of the valley of Tuwa from a tree in the blessed place: "O Musa, I am Allah, the Lord of the Universe." There Allah (ص) granted him two miracles: his own rod would turn into a horrifying snake and his hand would turn white and shining as he drew it out of the folds of his garments.





He then commanded him, along with his brother Harun (Aaron ﷺ) to call Pharaoh to the worship of Allah alone and to let the children of Israel depart with him. When Musa (ﷺ) showed Pharaoh the miraculous signs, Pharaoh arrogantly rejected the truth and told him he would produce similar magic through his magicians. Musa (ﷺ) chose a great day of a Temple Festival as an appointment to collect as many people as possible. On that historic day, Musa (ﷺ) exposed the fake tricks of the magicians who, realizing that he came with the truth, fell down prostrate, declaring their belief in the Lord of the worlds.



As time passed, Allah (ﷺ) commanded Musa to leave Egypt with his people at night for Palestine. Pharaoh and his soldiers followed them. When the two bodies saw each other in the early hours of the morning, the people of Musa (ﷺ) said, "We are sure to be overtaken." Musa (ﷺ) assured them that Allah would help them against Pharaoh and his forces. Then Allah (ﷺ) inspired Musa (ﷺ) to strike the sea with his rod, and so it divided so much so that each separate part became like the huge, firm mass of a mountain. The believers crossed safely to the other end, and when Pharaoh and his forces were in the middle, the waters completely overwhelmed them and they all drowned. So Allah (ﷺ) saved Musa (ﷺ) and his followers.



Muzdalifah

Muzdalifah is a place about midway between *Mina* and *Arafah*. It is also called *Al-Mash'ar Al-Haraam* (the Sacred Monument) and *Al-Jam'* (the Gathering) because the pilgrims gather there on the 10th of *Dhul-Hijjah* upon their return from *Arafah*. Spending the night in *Muzdalifah* is obligatory and whoever misses it must atone for this by killing a sacrificial animal.

Leaving *Arafah* after sunset on the 9th *Dhul-Hijjah*, the pilgrims set out for *Muzdalifah* quietly, always reciting the *talbiyah* and other prayers. Once there, they combine the *Maghrib* and *Isha* prayers and shorten the *Isha* to two *rak'ahs*. They spend the night at *Muzdalifah* and offer the *Fajr* prayer there. Before sunrise, they leave for *Mina* on the morning of the 10th of *Dhul-Hijjah*, after having picked up seven pebbles in order to throw them at the Pillar of *Al-Aqabah*. If one forgets, or for some other reason cannot get the pebbles from *Muzdalifah*, there is no harm in that. The pebbles, which must have the size of a chickpea, may be picked up in *Mina* as well.

(See Hajj, Talbiyyah and Arafaat)



The term *Nabee* (Prophet; plural: *anbiyyaa'*) applies to any free man to whom Allah (ﷺ) revealed a certain law and commanded him to convey it to a misguided people.

The difference between a *nabee* and a *rasool* is that a *rasool* is a man whom Allah (ﷺ) sent to a certain people, with or without a divine book, but revealed to him a law which had not been known before. A *nabee*, on the other hand, is a man whom Allah (ﷺ) commanded to call to a previous law without revealing to him a divine book or a new law. In this way, we can say that every *rasool* is a *nabee* and not vice versa.

Prophets enjoy excellent characteristics such as truthfulness, honesty, infallibility, sound physical ability and a powerful spirit so no human or *jinn* has power over them.

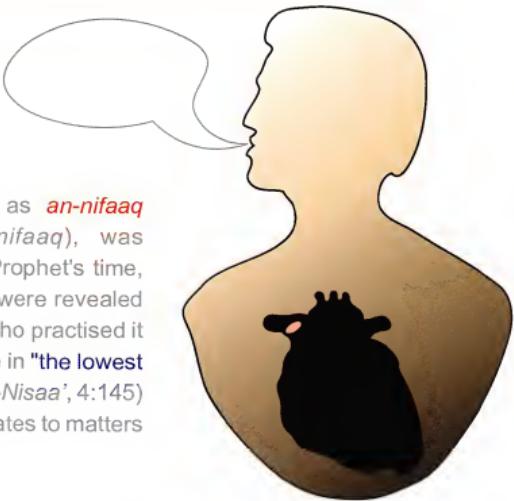
Prophets are human beings who also eat, drink, fall sick, get married and eventually die. They do not enjoy any divine attributes whatsoever, and therefore they should not be worshipped.

(See *Rasool*)



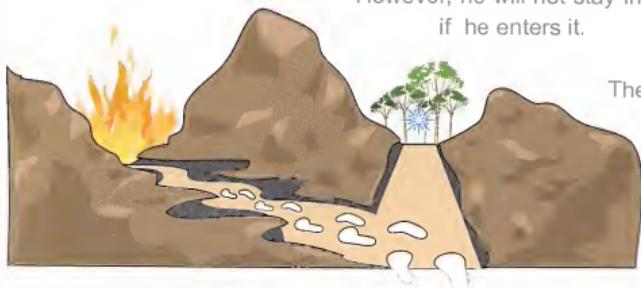
Nifaaq

Nifaaq, or hypocrisy, means expressing belief with the tongue and concealing disbelief in the heart, as a form of deception. In fact, this aspect of *nifaaq*, known as ***an-nifaaq al-akbar*** (the greater *nifaaq*), was common even during the Prophet's time, and some Qur'anic verses were revealed to severely criticize those who practised it and to state that they will be in "**the lowest depth of Hellfire**". (*Surat An-Nisaa'*, 4:145) This aspect of hypocrisy relates to matters of the creed, or 'Aqeedah.



The other type of *nifaaq* is a form of hypocrisy which relates to actions and is known as ***an-nifaaq al-asghar*** (the lesser hypocrisy), which Muslims must avoid. A person who practises this form of *nifaaq* is a believer but does things which the Prophet (ﷺ) considered acts of hypocrisy. He does not leave the fold of Islam by doing such acts but deserves punishment in the Hereafter.

However, he will not stay in Hellfire forever if he enters it.



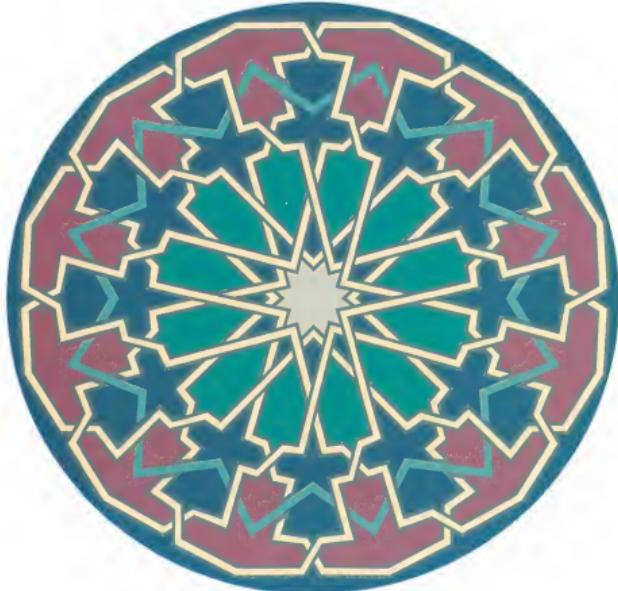
The Prophet (ﷺ) mentioned some clear signs of hypocrites so we can avoid them

because they may lead to the greater *nifaaq* mentioned above. If these qualities prevail in a person's actions, he becomes a pure hypocrite. The Prophet (ﷺ) said, "**Whoever possesses these four [qualities] will be a pure hypocrite; and whoever possesses one of them possesses one**

quality of hypocrisy until he gives it up: When he is entrusted with something, he betrays the trust; when he speaks, he tells a lie; when he makes a covenant, he proves treacherous; and when he quarrels, he uses foul language." (Reported by Al-Bukhaaree)

A *munaafiq*, or hypocrite, is a person who practises *nifaaq*. The plural of *munaafiq* is *munaafiqoon*. A female hypocrite is a *munaafiqah* (plural: *munaafiqaat*).

(See Kufr)



Nuh (Noah ﷺ) was the first messenger Allah (ﷺ) sent to his own people after they had gone astray. They believed that the idols they worshipped would bring them good, protect them from evil and fulfil all their needs. They gave their idols names such as Wadd, Suwa', Yaghooth, Ya'ooq, and Nasr. In fact, these were originally the names of religious people who had lived among them, but after their death, statues representing them were erected to keep their memories alive. Later generations did not even know why these statues had been erected; they only knew their parents had prayed to them and so they did the same. That is how idol-worship started.



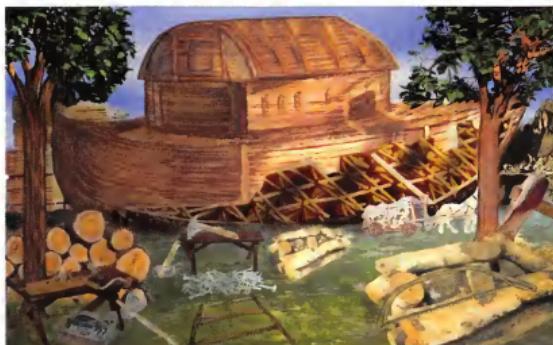
Allah (ﷺ) sent His messenger Nuh (ﷺ) to guide his people. He drew their attention to Allah's wonderful creation, such as the heavens and the earth and the moon. He explained to them how the Devil had misled them for so long, spoke to them of Allah's amazing creation and reminded them of the numerous bounties He had bestowed on them. He warned them not to worship anyone but Allah and warned them against the dreadful punishment Allah would make them suffer if they continued in their evil ways.



They accused Nuh (ﷺ) of being only a human being like them, and they even started to poke fun at him when they found out that only the poor and the supposedly meanest among them followed him. Even though they arrogantly rejected the truth, Nuh (ﷺ) continued appealing to them to believe in Allah night and day, in public and in private, explained Allah's signs and illustrated Allah's ability in the formation of His creatures. But whenever he called them to Allah, they ran away from him. Whenever he called them to ask Allah to forgive them, they would stubbornly thrust their fingers into their ears and cover themselves up with their garments to avoid listening to the truth.

Nuh (ﷺ) continued to call his people to believe in Allah for nine hundred and fifty years. It happened that every passing generation warned the succeeding one against believing Nuh (ﷺ) and following the truth. However, when he saw that the number of believers was not increasing, he prayed for their destruction.

Allah (ﷺ) answered Nuh's prayers and ordered him to build an ark on which he worked day and night, ignoring the ridicule the chiefs of his people threw on him as they passed by him.



The awful day arrived when the fountains of the earth gushed forth. By Allah's command, Nuh (ﷺ) called the believers onto the ark and took with him a pair, male and female, of every type of animal, bird and insect to protect the species. Nuh's son refused to get into the ark because he thought that he would retreat from the flood on a mountain peak, not knowing that the peaks were themselves going to be submerged.



The torrents of rain from above combined with the gush of waters from the underground springs and caused a huge flood the earth had ever witnessed. None of the wicked disbelievers was spared. Nuh's son, as well as his wife who was also a disbeliever, perished.

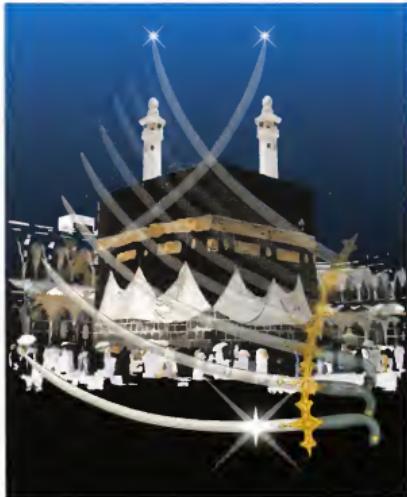


With the divine command, calm returned to earth, the water retreated, and the dry land emerged once again. The flood had cleansed the earth of those who had done wrong. So Allah saved Nuh (ﷺ) and his followers.

Omar ibn Al-Khattaab (ﷺ)

Omar was the son of Al-Khattaab, and his mother was Khatmah bint Hashim. He came of the 'Adi branch of the Quraish who were held in great respect because they acted as the agents of the Quraish in talks with other tribes as well as judges in their disputes.

Omar (ﷺ) was born thirteen years after the 'Year of the Elephant' and was one among those few people who knew how to read. In fact, Omar (ﷺ) was one of the declared enemies of Islam which he was later to support with all his strength. One night the Prophet (ﷺ) prayed to Allah to make Islam strong with either of the two men, 'Amr ibn Hisham or Omar ibn Al- Khattaab. The prayer was immediately granted. Allah (ﷺ) chose Omar to serve Islam. 'Amr ibn Hisham was to die as Abu Jahl (Father of Ignorance), as the Prophet (ﷺ) nicknamed him.



Omar (ﷺ) was the second Rightly-Guided Caliph and one of the best models of all the virtues of Islam; the Prophet (ﷺ) called him *al-Faaruq*, meaning the standard by which to judge truth and falsehood. He was the only person to emigrate from Makkah to Madeenah openly. When migration to Madeenah started, most of the Muslims left Makkah secretly. Omar (ﷺ) put on his arms, went to the Ka'bah and offered his prayers. The chiefs of Makkah looked at him in silence. After the prayers, he shouted out to them, "I am leaving for Medeenah. If anyone wants to stop me, let him meet me across the valley. His mother will certainly have to weep for him in sorrow."



The revelations came down in support of Omar's opinion many times. He stood by the side of the Prophet (ﷺ) in all battles and expeditions. His love for Allah and His Messenger was so great that he never allowed any blood ties or friendship to stand in the way of this love.

He was known for his justice, self-discipline, humbleness and great concern for his subjects. He was the first caliph to be called *Ameer Al-Mu'mineen* (the Leader of the Faithful) and was among the ten the most eminent, dignified companions to whom the Prophet (ﷺ) conveyed the happy news of the reward of Paradise during their lifetimes.



Omar's name is closely connected with many Islamic achievements such as the first organization of the *Diwaan* (social services), the official introduction of the Islamic calendar, the Hegira, the establishment of the public treasury, the establishment of postal services, the establishment of courts of justice and the appointment of judges. He was also known for the significant part he took in the first collection of the Qur'an under Abu Bakr As-Siddeeq (رضي الله عنه).

Omar (رضي الله عنه) was assassinated by Abu Lu'l'ah, a Persian slave, who had a personal grudge against Omar as soon as Omar (رضي الله عنه) began the dawn prayer. He was then sixty-three years old and was buried in A'isha's chamber along with the Prophet (ﷺ) and Abu Bakr (رضي الله عنه).



The Prophet (ﷺ) once said about him, "There had been among the people before you inspired persons; and if there were any such people among my *Ummah*, Omar ibn Al-Khattab would be one of them." (Reported by Muslim)

(See *As-Sahaabah, Al-Khulafaa' Ar-Raashidoon, Aam Al-Feel and At-Taqweem Al-Islaamee*)

Othman ibn Affan (ﷺ)

Othman ibn Affan (ﷺ) was the third Rightly-Guided Caliph. He was born seven years after Prophet Muhammad (ﷺ). He was highly educated and was one of the richest merchants in Makkah. When he converted to Islam, his uncle subjected him to torture and put great pressure on him to reject Islam, but Othman (ﷺ) remained firm. He is known as *Dhun-Nurain* 'the one with the two lights' because he married two of the Prophet's daughters: Ruqayyah (ﷺ), and after her death Umm Kulthum (ﷺ).

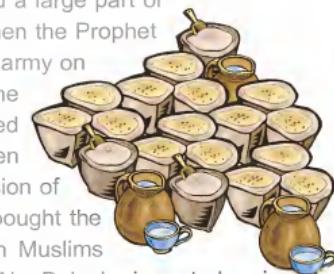


Othman (ﷺ) was also well known for his boundless generosity. He would freely help those in distress and spend a large part of his wealth for the welfare of the Muslims. When the Prophet (ﷺ) invited contributions to support the poor army on the Tabuk expedition, Othman (ﷺ) made the largest contribution by providing three hundred camels along with their equipment. Again, when the Prophet (ﷺ) felt the need for the extension of the mosque in Madeenah, Othman (ﷺ) bought the adjoining land for this purpose. Again, when Muslims were struck by famine during the caliphate of Abu Bakr, he imported grain for twenty-five thousand dirhams, which was then a huge sum of money,

and distributed it among the distressed. These are only a few examples of his generosity for the sake of Islam and Muslims.



Othman (ﷺ) was also renowned for his modesty and piety. Once the Prophet (ﷺ) said to A'ishah (ﷺ) that even the angels showed modesty to Othman. He often spent part of the night in prayer, fasted every second or third day and



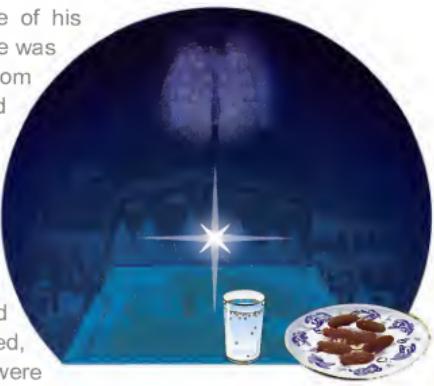
performed *Hajj* every year. In spite of his wealth, he lived a very simple life. He was also one of the ten companions to whom the Prophet (ﷺ) had given the good news of Paradise during their lifetimes.

During his rule, the Islamic kingdom extended in the west to Morocco, in the east to Afghanistan, and in the north to Armenia and Azerbaijan. A navy was organized, administrative divisions of the state were revised and many public projects were expanded and completed. When he became aware that the citizens of different cities had different readings of the Qur'an and understood that different readings were prejudicial to Islam, he had had all the copies of the Qur'an collected and set up a committee

to bring out an authentic copy according to the standard Arabic dialect of Makkans, keeping in view the copy completed in Makkah dialect under the directions of Abu Bakr (رضي الله عنه) and secure under the care of Hafsah (رضي الله عنه), a widow of the Prophet (ﷺ). After much deliberation and effort, a copy of the Qur'an in the standard dialect was

finally prepared and all the other copies that did not conform to the standard dialect were burnt to avoid any confusion in the future.

Othman (رضي الله عنه) ruled the Islamic Empire for twelve years. During the first six years, Muslims enjoyed internal peace and tranquillity, but during the second half of his caliphate dissatisfaction mounted among people and the situation became serious. In order to weaken Islam from within, a Yemenite Jew called Abdullah ibn Saba' embraced Islam for this evil purpose and then started a subtle campaign of creating disagreement among Muslims.



The Jews and their likes, taking advantage of dissatisfaction among the people, began plotting against Othman. Othman (ﷺ) could have nipped the rebellion in the bud by crushing the rebels, but, being soft-hearted, he chose to address the complaints and solve the problem in a peaceful manner. In fact, he was reluctant to be the first to shed Muslim blood. When the rebels demanded that he resign, he didn't because he felt he was bound by the promise he had given to Prophet Muhammad (ﷺ) who said to him once, **"Perhaps Allah will clothe you with a shirt, Othman, and if the people want you to take it off, do not take it off for them."**

The wicked rebels from various parts of the country swarmed Al-Madeenah, and after a long siege, they climbed the walls, entered the room where Othman (ﷺ) was reciting the Qur'an and murdered him. It happened that the verse Othman (ﷺ) was reciting before he was assassinated was: **"So if they believe in what you believe, then they are indeed on the right path; but if they turn away, they are averse to the Truth; and Allah will suffice to defend you against them, and He is the All-Hearing, the All-Knowing."** (Surat Al-Baqarah, 2:137)



The Prophet's prophesy with regard to the affliction that would happen to Othman (ﷺ) was fulfilled. Imam Muslim reports that the Prophet (ﷺ) gave him good news of Paradise as well as a trial that would afflict him. When Othman (ﷺ) received the news, he prayed, **"O Allah, grant me steadfastness. Allah is one Whose help is to be sought."** (Reported by Muslim)



Othman (ﷺ) died on the afternoon of Friday, *Dhul-Hijjah 18th, A.H. 35* (June 17th, AD 656). He was eighty-two years old.

(See As-Sahaabah, Al-Madeenah and Al-Khulafaa' Ar-Raashidoon)

Qiblah

The *Qiblah* is the direction to which all Muslims turn when offering their prayers, namely towards the Ka'bah in Makkah. The Qur'an says, "So turn your face towards *al-Masjid al-Haraam* (the Sacred Mosque at Makkah); and wherever you are, turn your faces towards it." (*Surat Al-Baqarah*, 2:144)



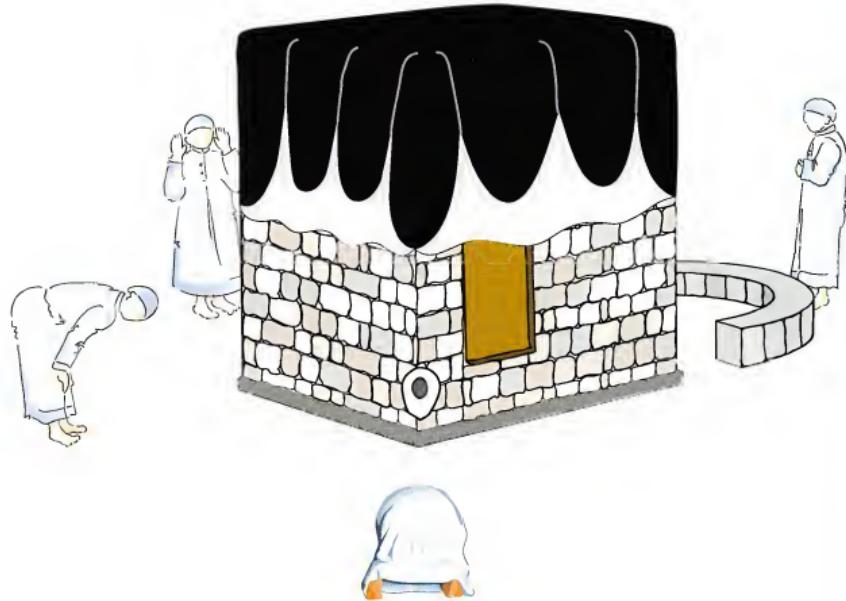
Bait-ul-Maqdis, *Al-Aqsa* Mosque, the famous *Masjid* in *Al-Quds* (Jerusalem) was the first *Qiblah* of Islam before the Ka'bah. The Prophet (ﷺ) used to pray facing *Bait-ul-Maqdis* while he was in Makkah. However, when he migrated to Madeenah, *Bait-ul-Maqdis* remained the *Qiblah* for sixteen months. He longed to pray towards the Ka'bah in Makkah and he prayed to Allah to change the *Qiblah*. Allah answered his prayer: "We have certainly seen the turning of your face towards the heaven, and We will surely turn you to a *Qiblah* with which you will be pleased." (*Surat Al-Baqarah*, 2:144)



The prayers will not be valid except by facing the *Qiblah*, which is a symbol of Muslim unity as well as the meeting place of their hearts and souls.

If someone, however, does not know the direction of the *Qiblah*, he should ask; if there is no one around to ask, he can do his best as to the right direction and offer the prayer. If he realises after offering the prayer that he has faced the wrong direction, he does not have to repeat the prayer; if, however, he realises this during the prayer, he can turn to face the *Qiblah* without leaving the prayer.

(See *Al-Masjid Al-Haraam* and *Bait-ul-Maqdis*)



Rak'ah

Each *salaat* is one or a combination of two, three or four *rak'ahs*, or *salaat* units. Each unit, or *rak'ah*, consists of a number of postures: first standing, then bowing by placing one's palms on the knees (*rukoo'*), then resuming the upright position by raising from the bowing position, then prostrating (*sujood*), then sitting and then prostrating again. A number of these units make up one *salaat*. The number of *rak'ahs* in each *salaat* is as follows:



The *Fajr* Prayer consists of two *rak'ahs*;



The *Dhuhr* Prayer consists of four *rak'ahs*;



The *Asr* Prayer consists of four *rak'ahs*;



The *Maghrib* Prayer consists of three *rak'ahs*, and



The *Isha'* Prayer consists of four *rak'ahs*.



(See *Salaat, Rukoo'* and *Sujood*)

Ramadhan

Ramadhan is the ninth month of the Islamic year, which is observed as a strict fast from dawn to sunset of each day in the month. Fasting this month is one of the five pillars of Islam. In fact, fasting this month has numerous merits mentioned in authentic traditions of the Prophet (ﷺ). These are some of them:

- The very smell of the mouth of a fasting person is more pleasant to Allah than the scent of musk. (Al-Bukhaaree)
- The fasting person has two moments of joy: one when he breaks his fast and the other one when he meets his Lord and rejoices over his fasting. (Al-Bukhaaree and Muslim)
- In Paradise, there is a gate called *ar-Rayyaan*, through which those who fast will enter, and no one else will enter it except them. (Al-Bukhaaree)
- In this month, the gates of Paradise are opened, the gates of Hell are locked, and the devils are chained. (Al-Bukhaaree)
- Allah (ﷻ) has chosen fasting for Himself, and He will reward it and multiply the reward without measure, as He says [in the *hadeeth qudsee*]: "...except for fasting which is only for My sake, and I will reward for it." (Al-Bukhaaree)



- The Night of Decree (*Laylat-ul-Qadr*), which excels a thousand months, occurs during this month, and the person who offers prayers on this night with faith and the hope of reward will certainly be pardoned of all his past sins. (Al-Bukhaaree and Muslim)
- Allah saves a number of people from Hellfire during each night of *Ramadhan*. (Reported by At-Tirmidhee, and Al-Haakim graded it as authentic.)

Indeed, the month of *Ramadhan* is like an 'educational institution' which teaches virtue and piety. For when a Muslim fasts he not only abstains from food, drink and lawful intimate relations but also tries hard, to the best of his ability, to avoid all evil actions that are likely to invalidate his fast. The Prophet (ﷺ) says, "If one of you is fasting, he should not use foul language or behave foolishly and rudely; and if someone fights with him or abuses him, he should say: 'I am fasting! I am fasting!'" (Reported by Al-Bukhaaree and Muslim)

He also said, "Whoever does not desist from deceitful speech and actions [while fasting], Allah is not in need of him leaving his food and drink." (Reported by Al-Bukhaaree)

The Lord of the worlds, the Exalted in might, the Wise, who created human beings, knows what is better for His creation. There is goodness in everything He commands. We might not perceive this goodness due to our limited minds, but it is there. As devout servants, we strive hard to obey His commands and avoid things He declared prohibited, not to seek the worldly gains, for these are bound to come along with obedience and total submission to His Will. As the Qur'an says, "It is better for you that you fast, if you only knew." (*Surat Al-Baqarah*, 2:184)

(See *Sawm, Laylat-ul-Qadr, Hadeeth Qudsee and I'tikaaf*)



Rasool (Messenger; plural: *rusul*) is any man whom Allah (ﷺ) chose for His Message, and to whom He revealed a new law which He commanded him to convey to people. Allah (ﷺ) sent His Messengers with clear signs and supported them with miracles. Some of these miracles include Prophet Musa's (Moses') rod which would turn into a snake and Prophet Isaa's (Jesus') ability to heal those born blind and the lepers and to bring dead people back to life by Allah's Command. The greatest of all miracles, however, was the Qur'an which Allah (ﷺ) revealed to Prophet Muhammad (ﷺ).

Allah (ﷺ) sent messengers to their people with the same message. Allah says, "And We surely sent amongst every people a messenger (*rasool*) [with the command]: 'Worship Allah and keep away from the *Taaghoot*.'" (Surat An-Nahl, 16:36)

Taaghoot here refers to anything or anybody that is worshipped besides Allah.



To believe in all the messengers that Allah (ﷺ) has sent is one of the six articles of *eemaan*, and whoever denies any one of them is a *kaafir* (disbeliever).

(See *Nabee*, *Isaa* (ﷺ), *Musa* (ﷺ), *Muhammad* (ﷺ), *Kufr* and *Eemaan*)

Ribaa (interest, usury) denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. Dealing with *ribaa* is a practice that Islam considers a major sin. Allah (ﷻ) commands Muslims to give it up: "O you who believe! Observe your duty to Allah, and give up what remains from *ribaa* if you are true believers. And if you do not, then be warned of war from Allah and His Messenger." (Surat Al-Baqarah, 2: 278-279)



Ribaa is of two types:



1. Ribaa An-Nasee'ah (Interest on Debt):

This can take different forms:

a. The creditor lends money to a debtor for a fixed period of time. When the time expires and the debtor is unable to pay the debt, he is allowed more time to repay it on the condition that he repays more than the principal.

b. The creditor lends money to a debtor for a fixed period of time at a determined rate of interest to be paid monthly. When the time elapses, the debtor returns the principal to the creditor.

c. The creditor lends money to a borrower for a fixed period of time at a determined rate of interest to be paid together with the principal upon the expiry of the time.



2. Ribaa Al-Fadhl (Interest in Trade): This type of *ribaa* is the payment of an addition by the debtor to the creditor in the exchange of commodities of the same kind, such as money for money, flour for flour and rice for rice. The Prophet (ﷺ) said, "Gold is to be paid by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like by like, payment being made on the spot. If anyone gives more or asks for more, he has dealt in *ribaa*. The receiver and giver are [thus] equally guilty." (Reported by Muslim)

Muslims must avoid all forms of usurious dealings and transactions. The Prophet (ﷺ) said, "Allah curses the one who accepts *ribaa*, the one who pays it, the two witnesses to it, and the one who records it." The Prophet (ﷺ) makes it clear that they are all sinful, thus: "They are all alike." (Reported by Muslim)

(See *Kabaa'Ir*)



Rukoo'

'Rukoo' is the act of bowing in *salaat*. This is done by firmly placing one's hands on one's knees, spreading the fingers apart as though holding the kneecaps. The elbows should be opened out and pointed away from one's sides. The back should be straight out, parallel to the ground, and the head neither be bent upwards nor downwards, but just in between.

A Muslim is not allowed to recite the Qur'an in *rukoo'*. Rather, he should glorify Allah (ﷻ). A common expression the Prophet (ﷻ) would recite in *rukoo'* is *Subhaana Rabbiyal-Adheem* (Glory be to my Lord, the Magnificent).

The Prophet (ﷻ) said, "I have been prohibited from reciting the Qur'an while bowing or prostrating [in *salaat*]. As for the *rukoo'*, glorify your Lord in it, but as for the *sujood*, do a great deal of *du'aa*; for it is highly likely that your *du'aa* will be granted." (Reported by Muslim)

(See *Salaat* and *Sujood*)



Sadaqah

Sadaqah (charity) is a voluntary service of any kind that a Muslim gives out to seek Allah's pleasure; it can be in the form of money, food, clothes or anything else. It is a virtuous deed which Islam considers as proof of one's *eemaan* (faith), as has been reported by Imam Muslim. Allah (ﷺ) encourages Muslims to give in charity: "O you who believe! Give of the good things which you have [honourably] earned." (*Surat Al-Baqarah*, 2:267)

Allah (ﷺ) will certainly compensate those who give *sadaqah*: "Whatever good you give will be rendered back to you and you will not be dealt with unjustly." (*Surat Al-Baqarah*, 2:272) "But that which you lay out for charity, seeking the Countenance of Allah [will increase]: it is those who will get a recompense multiplied." (*Surat Ar-Room*, 30:39)

Allah (ﷺ) will also give increase for the deeds of charity: "Allah destroys interest and gives increase for charities."

(*Surat Al-Baqarah*, 2:276) and reward abundantly for them: "Those who spend their wealth (in Allah's way) by night and by day, secretly and publicly – they will have their reward with their Lord; and no fear will there be concerning them, nor will they grieve." (*Surat Al-Baqarah*, 2:274)



Sadaqah, however, must be done sincerely for the sake of Allah and spent from lawful sources because Allah accepts only that which is good.

It is worth mentioning here, however, that *sadaqah* is not restricted to giving part of our worldly possessions. In fact, every good deed a Muslim does is a form of *sadaqah* as long as it is done to seek Allah's pleasure. The Prophet (ﷺ) said, "Each person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him or hoisting up his belongings onto it is a

charity; a good word is a charity; every step you take to prayers [on your way to the mosque] is a charity; and removing a harmful thing from the road is a charity." (Reported by Al-Bukhaaree)

The Prophet (ﷺ) also said, "...Every [single] *tasbeeh* (one's saying *Subhaan-Allaah 'Glory be to Allah'*) is a charity, every [single] *takbeer* (one's saying *Allaahu Akbar 'Allah is the Greatest'*) is a charity, every [single] *tahmeed* (one's saying *Al-hamdu lillaah 'Praise be to Allah'*) is a charity, and every [single] *tahleel* (one's saying *Laa 'ilaaha il-Allaah 'there is no god except Allah'*) is a charity; to enjoin a good action is a charity, to forbid an evil action is a charity, and in the intimate relationship [with your spouse] of each of you there is a charity." (Reported by Muslim)

(See *Zakaat*)



سُبْحَانَ اللَّهِ
اللَّهُ أَكْبَرُ
الْحَمْدُ لِلَّهِ
لَا إِلَهَ إِلَّا اللَّهُ

Sa'ee

Sa'ee is an obligatory *Umrah* and *Hajj* rite that involves walking seven times back and forth between the rocky hillocks of As-Safaa and Al-Marwah, which are situated to the north and south of the *Ka'bah*.



respectively. Sa'ee reminds us of Hagar (wife of Prophet Ibraaheem ﷺ) during her desperate search for water to quench the thirst of her baby Ishmaa'eel (ﷺ) after Prophet Ibraaheem (ﷺ) had left them in the desert, in response to Allah's ﷺ says, "Indeed, are among the signs of *Al-Baqarah*, 2:158)

Sa'ee consists walking between Al-Marwah. One when one begins ends at Al-Marwah. Al-Marwah to the second round, and



Sa'ee is performed *Umrah*, (2) after after *Tawaaf-ul-Ifaadah*. One for (1) and (2) above. The state of *ihram* need not be observed for (3) unless one is performing it before having one's head shaven or having one's hair cut short.

of seven rounds of As-Safaa and round is completed from As-Safaa and The return from As-Safaa completes so on.

(1) after *Tawaaf* for *Tawaaf-ul-Qudoom*, and (3) should be in a state of *ihraam*

While doing *sa'ee*, a pilgrim must begin from As-Safaa and end at Al-Marwah. He should not engage in idle talk or indulge in any kind of trade or business, though he may speak if need be. He can engage in various forms of worship such as *du'a*, *dhikr*, *tasbeeh* and even the recitation of the Qur'an and should not raise his voice or harm others. Men should walk briskly between the green lights (located on the side of the walls nearer to As-Safaa) if this is possible.



Menstruating women can perform the *sa'ee* as purity (*tahaarah*) is not a condition for *sa'ee*. In fact, they can perform all rites of *Hajj* except performing *tawaaf* around the *Ka'bah*, which they may do after they are clean and no longer menstruating.

Sa'ee must be interrupted for the congregational prayer. After the end of the *salaat*, one must resume the *sa'ee* from the place where one stopped.

(See *Tawaaf*, *Hajj* and '*Umrah*)

Salaat

Salaat, or the prayer, is an obligation upon every Muslim male and female. Islam considers salaat the "foundation of religion" and it is the next most important pillar after the *Shahaadah*, or declaration of faith. It is also the first of the actions about which a person will be questioned on the Day of Judgement; if his prayers are in good order, then he will succeed and prosper; but if they are defective, then he will fail and will be a loser.



Salaat is also the decisive criterion between a Muslim and a non-Muslim, the true believer and the hypocrite. Anyone who does not perform it is, strictly speaking, a non-Muslim. The Prophet (ﷺ) said, "The covenant between us and them (i.e. the disbelievers) is the prayer, so if anyone abandons it, he has become a disbeliever." (Reported by Ahmad, At-Tirmidhee and An-Nasaa'ee) He also said, "What lies between a man, polytheism and disbelief (*kufr*) is the abandonment of salaat." (Reported by Muslim, Abu Dawood and An-Nasaa'ee)



Because of its importance, its numerous merits and Allah's great love for it, Allah (ﷻ) has made it obligatory upon every mature sane Muslim and ordained it five times a day and night. Allah (ﷻ) says, "Establish [regular] prayer; indeed, prayer has been enjoined on the believers at stated times." (Surat An-Nisaa', 4:103)

Informing us about the inhabitants of Hell, Allah (ﷺ) says: "[The people in Hell will be asked:] What has caused you to enter Hell? They will say: We were not among those who used to pray, nor did we feed the poor, and we used to talk falsehood (all that which Allah hated) with vain-talkers, and we used to deny the Day of Recompense, until there came to us that which is certain (i.e., death). So no intercession of [any] intercessors will benefit them." (*Surat Al-Muddath-thir*, 74:42-48)

Mentioning the prayer once, the Prophet (ﷺ) said, "If anyone keeps to it, it will be light, evidence and salvation for him on the Day of Resurrection. But if anyone does not keep to it, it will not be light, evidence and salvation for him on the Day of Resurrection, and on that Day he will be associated with Qaroon, Pharaoh, Hamaan and Ubayy ibn Khalaf ." (Reported by Ahmad, At-Tabaraanee and Ibn Hibbaan)

This means he will be in Hell-fire with the worst of Allah's creation: Qaroon was ungrateful to Allah for His countless blessings upon him, Pharaoh was the arrogant Egyptian King who claimed he was god himself; Hamaan was his wicked advisor; and Ubayy ibn Khalaf was an enemy of Islam from among the Quraish.

The frequency and timings of the obligatory prayers never let a Muslim forget the reason for which Allah (ﷺ) created him in the midst of worldly activities. The five stated obligatory prayers are:



1. **Salaat-ul-Fajr**, the dawn prayer, whose time begins with the true dawn and lasts until sunrise. It is preferred, however, to offer it early at its permissible time.
2. **Salaatu-dh-Dhuhr**, the Dhuhra prayer, whose time begins when the sun has crossed the celestial meridian and continues until an object's shadow is about the same length as the object itself.
3. **Salaat-ul-'Asr**, the afternoon prayer, whose time begins in the afternoon when the shadow of an object is of the same length as the object itself and continues until sunset.
4. **Salaat-ul-Maghrib**, the sunset prayer, whose time begins with the disappearance of the sun and lasts until the red twilight ends.





5. **Salaat-ul-'Ishaa**, the night prayer, whose time begins with the disappearance of the red twilight and continues up to half the night.

The merit of *Salaat* is beyond compare and its virtues are limitless. Those who observe it in the right manner acknowledge the greatness of Allah, and their hearts experience a unique feeling of awe and fear of Him; and this helps them to avoid all sinful acts by affording them opportunities of direct communion with their Creator five times a day. It is no wonder then that The Qur'an says, "Observe *Salaat*. Surely, *Salaat* restrains [one] from indecency and manifest evil; and remembrance of Allah indeed is the greatest virtue." (*Surat Al-'Ankaboot*, 29:45)



Salaat also teaches Muslims to observe punctuality as it is prescribed at stated times, "Verily, *Salaat* has been enjoined on the believers at fixed times." (*Surat An-Nisaa'*, 4:103)

It is also an abundant source of courage and patience and a great support in times of distress and difficulty. The Qur'an says, "And seek help in patience and *Salaat*." (*Surat Al-Baqarah*, 2:45)

When the faithful observe it regularly, they develop a strong desire to do virtuous deeds, anticipating Allah's reward in the hereafter. When they perform it in congregation, they establish strong social relationships with others and strengthen these brotherly ties with such qualities as love, kindness, respect and co-operation.

(See *Islam*)

How to Perform the Prayer

A Muslim first intends to perform the prayer without expressing this intention aloud.

He faces the Qiblah (the direction of the Ka'bah in Makkah), with his feet also facing it.

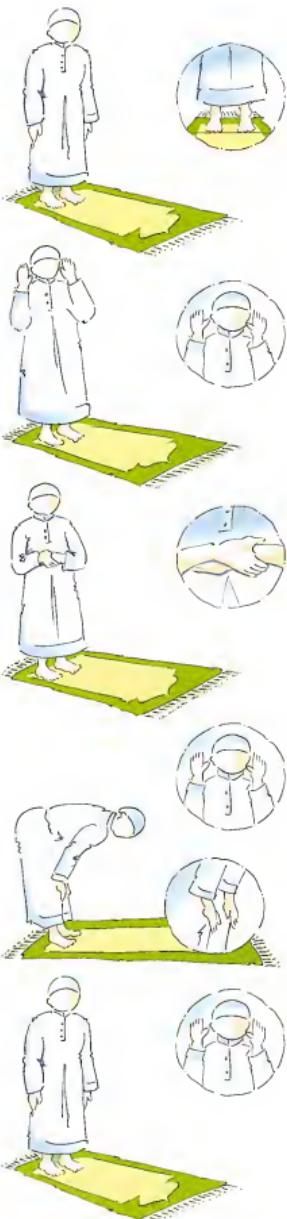
He raises his hands to the level of his earlobes or shoulders and says *Allaahu Akbar* 'Allah is the Greatest'.

He places his right hand on the back of his left hand on the chest.

He recites *Surah Al-Faatihah* and then recites as much of the Qur'an as may be easy for him.

He raises his hands as he did at the beginning of the prayer, says *Allaahu Akbar* and bows into *rukoo'*. He firmly places his hands on his knees and makes sure that his back and head are straight. While in this position, he says *Subhaana Rabbiyal-Adheem* 'Glory be to my Lord' three times.

He straightens up from *rukoo'* by raising his hands as he did at the beginning of the prayer and says while doing this, *sami'-Allaahu liman hamidah* 'Allah hears the one who praises Him'. When his body is in the upright position again, he lowers his hands and says, *Rabbanaa lakal-hamd* 'O our Lord, to You belong all the praises'.



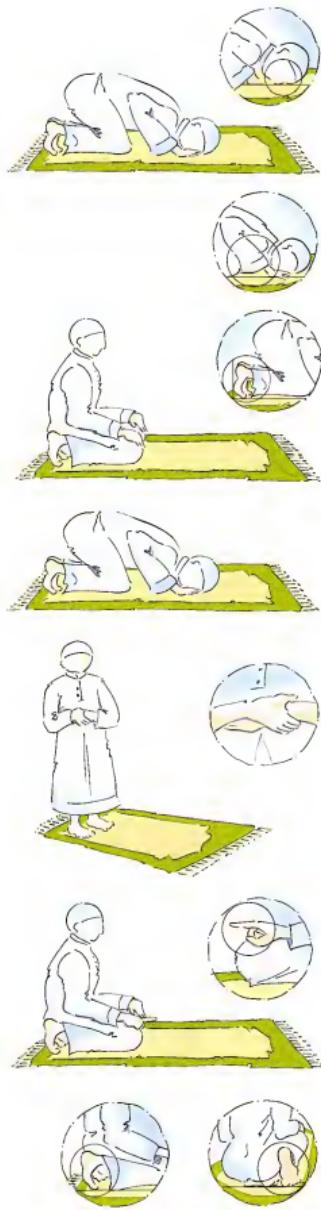
He then says *Allaahu Akbar* and goes down for *sujood* (prostration). Seven parts are to be placed on the ground while in this position: the forehead with the nose, the hands, the knees and the feet. While in this position, he says *Subhaana Rabbiyal-A'laa* 'Glory be to my Lord, the Most High' three times. He can then pray to Allah for anything that concerns this life or life after death.

He then sits up while saying *Allaahu Akbar*. There is no need to raise his hands as he did before. He sits on the bottom of his left foot with the toes of his right foot pointing towards the *Qiblah*.

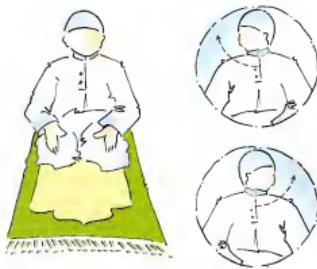
He then says, *Allaahu Akbar* and goes back into *sujood* again. He does and says the same as he did in the first prostration.

With this, one *rak'ah* (prayer unit) is completed. He then stands up to perform the second *rak'ah*, saying *Allaahu Akbar* without raising his hands as he did before, and he does exactly what he did in the first *rak'ah*.

After completing the second *rak'ah*, he sits down for *tashahhud*. In this position, he places the left palm on the left knee, makes a fist with the fingers of the right hand, thumb on the middle finger, points his index finger towards the *Qiblah* and looks at it while saying the *tashahhud*.



If the prayer consists of two *rak'ahs* like in *As-Subh* prayer, he adds to the *tashahhud* the prayer on the Prophet (ﷺ) and then he concludes the prayer by saying *Assalaamu 'alaikum wa rahmatullaah* 'May Allah's peace and mercy be on you', first to the right and then to the left.



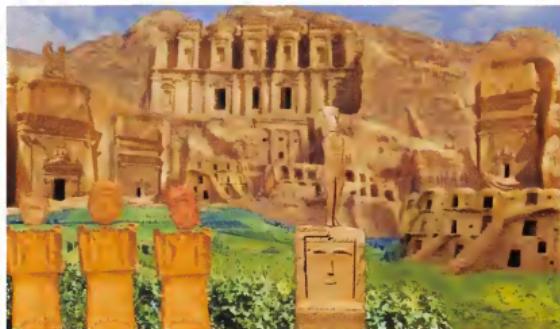
If the prayer consists of three *rak'ahs* (in this case *Al-Maghrib* prayer), he stands up after the *tashahhud*, raising his hands as he did before and saying *Allaahu Akbar*, and he adds another *rak'ah* in exactly the same way he did before except that he recites only *Surah Al-Faatihah* quietly; then he sits down for the *tashahhud* again as well as the prayer on the Prophet, and then he concludes the prayer in the same way he did before. The prayer with three *rak'ahs* consists of two *tashahhuds*, one after the second *rak'ah* and the other after the third *rak'ah*. To the last one the prayer on the Prophet is added.

As for the prayer that consists of four *rak'ahs* (*Adh-Dhuhr*, *Al-Asr* and *Al-Isha*), there are also two *tashahhuds*, one at the end of the second *rak'ah* and the other at the end of the fourth *rak'ah*. When we recite the *tashahhud* in the last *rak'ah*, we always make sure to recite the prayer on the Prophet first before concluding the prayer by saying *Assalaamu 'alaikum wa rahmatullaah* to the right and then to the left.



Allah (ﷻ) sent Prophet Salih (ﷺ) to the Thamood people who lived in the north-west corner of Arabia, between Madeenah and Syria. This area included both rocky country (*Surat Al-Hijr*, 15:80-4) and the large fertile valley (*Waadee*).

The Thamood were a people of great agricultural wealth who carved houses out of rocky mountains with great skill. Prophet Salih (ﷺ) reminded them of Allah's bounty on them and called on them to give up idol-worship, to worship Allah alone and not to associate any partners with Him: "O my people! Worship Allah, you have no other god but



Him. It is He who had produced you from the earth and settled you in there. So ask forgiveness of Him and turn to Him [in repentance], for my Lord is [always] near and ready to answer." (*Surat Hood*, 11:61)

The Thamood people were so arrogant that they rejected the truth and even called Prophet Salih (ﷺ) "one of the bewitched". Fearing that his followers would increase, they challenged him to prove that he was a

messenger of Allah by performing a miracle which was to produce a she-camel from the mountain rocks. He took a vow from them on this and prayed to Allah the Almighty to grant their request. Allah (ﷻ) ordered the distant



rock to split asunder, bringing forth a great ten-month pregnant she-camel. Some of them believed in Allah while the majority continued in their stubbornness and disbelief.



When he feared they might kill the she-camel, he said to them: "O my people! This she-camel of Allah is a sign to you, leave her to feed on Allah's earth, and do not touch her with evil lest an imminent punishment will seize you."

(Surat Hood, 11:64)



plotted to kill Salih and his household.

Many people believed and followed Salih, but the arrogant wealthy rejected the truth and defied the order to preserve the she-camel, which was a sign from Allah. So they killed the she-camel and also

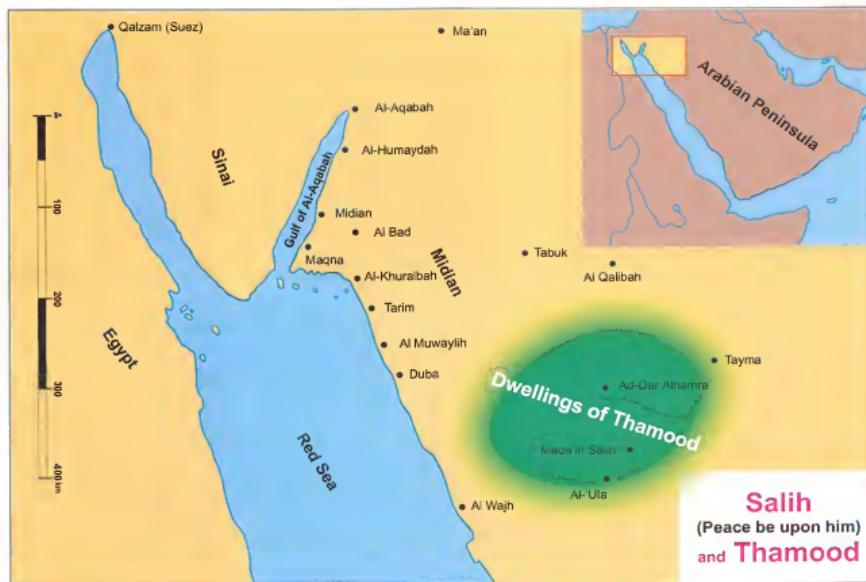
Three days after Salih's warning, thunderbolts filled the air, followed by terrible earthquakes which destroyed their boasted civilization and buried them in their own fortress homes which they thought they were secure enough to protect them against any harm:



"So the mighty blast took the wrong doers unawares, and they lay prostrate in their homes before the morning." (*Surat Hood*, 11:67)



In the 9th year of the Hegira, when Prophet Muhammad (ﷺ) led his expedition to Tabuk (about 400 miles north of Madinah) against the Roman forces on a reported invasion from Syria and came across the archaeological remains of the Thamood, he warned his companions against entering the ruined houses or drinking their water.



Sawm

Sawm (also called *siyyaam*), or fasting, means the abstention from food, drink and intimate relationship with one's spouse from dawn to sunset with the intention of seeking Allah's pleasure.



Sawm is a unique moral and spiritual Islamic quality. The main reason behind fasting is to attain the noble status of *taqwaa*, or piety, as the Qur'an says: "O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may become pious." (*Surat Al-Baqarah*, 2:183)

Fasting helps the faithful develop a strong personality and character, instils in them the quality of determination and helps them develop the virtue of displaying affection towards the poor and the distressed; for when a person fasts and undergoes the pangs of hunger he actually remembers the distress of the poor. This also reminds him of Allah's favour upon him when he experiences hunger while fasting; this reminder prompts him to give thanks to Him for His boundless bounties.

The first day of *Ramadan* begins when the new moon of this month is sighted. We must remember that, according to the Islamic calendar, a new moon marks the beginning of a new Islamic month.



Fasting also develops the quality of patience and nurtures a kind and forbearing character. It also strengthens the body and is a sure cure for many known diseases. It helps relax one's digestive system and cause the body to get rid of accumulated wastes which are detrimental to health. Many people in the West now seek healing through fasting.

A part of the obligation attached to the Islamic fast is that, apart from abstention from food, drink and intimate relationship during the hours of fasting, a Muslim must make special efforts to attain higher standards of virtue and purity.

The Prophet (ﷺ) said, "If one of you is fasting, he should not use foul language or behave foolishly and impudently; and if some one fights with him or abuses him, he should say, 'I am fasting! I am fasting.'" (Reported by Al-Bukhaaree and Muslim)

The following are some recommended acts of fasting:

- ➊ Taking the *sahoor* meal. The Prophet (ﷺ) said, "What distinguishes our fast from the fast of *Ahl-ul-Kitaab* (the People of the Book) is the taking of the pre-dawn meal (*sahoor*)."
(Reported by Muslim)
- ➋ Hastening to break the fast as soon as the sun has set.
- ➌ Breaking the fast with fresh dates, dried dates or water.
- ➍ Supplicating when breaking the fast.



Fasting in the month of *Ramadhan* is obligatory on all sane, adult, physically fit Muslims who are not ill or travelling. For women, they should meet these conditions as well as not being in their menstrual period or in their post-natal bleeding.

(See Ramadhan, Taqwaa, Siyyaam-ut-Tatawwu' and Ahl-ul-Kitaab)

Shahaadah

The *shahaadah*, is the expression of faith: *Laa ilaaha ill-Allaah* (There is no god except Allah), which means that none is worthy of worship except Allah alone. Many disbelievers believe that Allah is the only Creator but they do not believe that He alone deserves to be worshipped. When the Prophet (ﷺ) asked the polytheists of Quraish to say *Laa ilaaha ill-Allaah*, as the Qur'an informs us, they replied, "Has He made gods [all] into one God? Truly this is a strange thing!" (*Surat Saad*, 38:5)



The expression of faith *Laa ilaaha ill-Allaah* is the essence of the Islamic religion and the uppermost branch of faith. It is this very testimony with which Allah (ﷻ) sent all His messengers, the last of whom was Prophet Muhammad (ﷺ).

This testimony necessitates belief in Prophet Muhammad (ﷺ) as the Messenger of Allah. So the *shahaadah* consists of two parts:

- (1) the belief that none is worthy of worship but Allah, and
- (2) the belief that Muhammad (ﷺ) is the Messenger of Allah.

This testimony has the following conditions:

- (1) knowledge:** This means true knowledge of the meaning of the testimony and the actions it requires. The Qur'an says, "Therefore, know that [O Muhammad] that none has the right to be worshipped except Allah." (*Surat Muhammad*, 47:19)



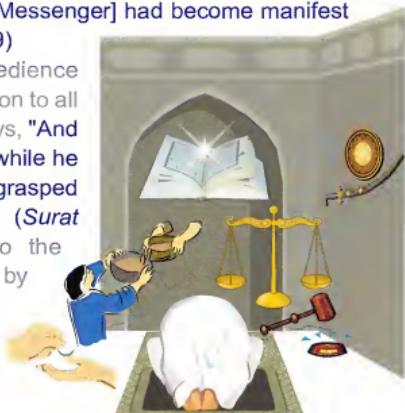
(2) Certainty: This means belief with certainty, without a slight doubt, that Allah Alone is the Lord of the world, who alone deserves to be worshipped, and that Muhammad (ﷺ) is His Messenger. Allah commands the true believers: "Only those are the believers who have believed in Allah and His Messenger, and then doubt not." (*Surat Al-Hujuraat*, 49:15)

(3) Acceptance: This means accepting the testimony and not rejecting it, as the Jewish rabbis and Christian monks did even though they believed in Allah and knew that the Prophet Muhammad (ﷺ) was sent by Him, only "out of envy from themselves, even after the truth [that Muhammad (ﷺ) is Allah's Messenger] had become manifest to them." (*Surat Al-Baqarah*, 2:109)

(4) Submission: This means obedience through actions and total submission to all Allah's commands. The Qur'an says, "And whoever submits himself to Allah while he performs good actions has indeed grasped the most trustworthy handhold." (*Surat Luqmaan*, 31:22); submission to the Prophet (ﷺ) can be realised by following his *Sunnah*. The Qur'an says, "But no, by your Lord, they can have no faith until they make you [O Muhammad] judge in all their disputes and decisions between them and accept [them] with full submission." (*Surat An-Nisaa'*, 4:65)

(5) Truthfulness: The Prophet (ﷺ) said in this regard, "Whoever says *Laa ilaaha ill-Allaah* sincerely from his heart will be admitted into Paradise." (Reported by Ahmad) However, whoever pays lip service to it while denying its meaning in his heart will not be saved by it. This is the case of the hypocrites about whom the Qur'an says: "And of mankind, there are some [hypocrites] who say: 'We believe in Allah and the Last Day,' while in fact they believe not." (*Surat Al-Baqarah*, 2:8)

(6) Sincerity: This is the opposite of *shirk*. The Qur'an says: "Say [O Muhammad]: 'Allah alone do I worship, sincere to Him in my religion.'" (*Surat Az-Zumar*, 39:14) Therefore, one must worship Allah alone and follow only the *Sunnah* of the Prophet (ﷺ).



(7) **Love:** This means love for Allah (ﷻ), His Messenger Muhammad (ﷺ) and all the utterances and deeds that He loves, as well as love for His obedient servants.

(8) **Disbelief:** in anything or anyone that is worshipped besides Allah. All of Allah's Prophets and Messengers called their people to testify that there is no god but Allah and to worship Him alone.

The expression *Laa ilaaha ill-Allaah* has many virtues. The Prophet (ﷺ) said: "I have been ordered to fight against the people until they testify that there is no one worthy of worship but Allah and that Muhammad is the Messenger of Allah, and until they perform the prayers and pay the *Zakaat*; and if they do so, they will have gained protection from me for their lives and property, unless [they do acts that are punishable] in accordance with Islam, and their reckoning will be with Allah, Most High." (Reported by Al-Bukhaaree and Muslim)

The Prophet (ﷺ) also said, "There will come out of Hellfire he who has said *Laa ilaaha ill-Allaah* and who has in his heart a barley-corn's weight of goodness; then there will come out of Hellfire he who has said: *Laa ilaaha ill-Allaah* and who has in his heart a grain of wheat's weight of goodness; then there will come out of Hellfire he who said: *Laa ilaaha ill-Allaah* and who has in his heart an atom's weight of goodness." (Reported by Al-Bukhaaree)

(See *Tawheed, Shahaadah and Sunnah*)



Sharee'ah

The *Sharee'ah* (Islamic Law) governs all aspects of life and refers to whatever beliefs, acts of worship, dealings and modes of life that Allah (ﷻ) has legislated. The term *Sharee'ah* exclusively refers to whatever has come down to us from Allah, for Allah is the Legislator, or *Ash-Shaari'*. It is not right to use the term *Sharee'ah* to refer to man-made laws.

The *Sharee'ah* includes both faith and practice; it embraces worship, individual attitude and conduct as well as social norms and laws, whether political, economic, familial, criminal or civil.

The *Sharee'ah* is derived from four principal sources: the Qur'an, the *Sunnah*, primary sources of the the *Sunnah* of the Prophet writes in *al-Muwafaqat*: the *Sharee'ah*, the fount of wisdom, the and the light of the There is no way to and there is no means than it. You anything that of this needs deduction because it is the Community (Muslim the case, whoever wants the *Sharee'ah* and desires joined to its adherents must necessarily take the Qur'an as his constant companion and make it his intimate, night and day, in both investigation and action." (Vol. 3, p. 247)



the *ijmaa'* and *qiyaas*. The *Sharee'ah* are the Qur'an and (ﷺ). Imam Ash-Shaatibee "The Qur'an is the whole of support of religion, the sign of Prophethood eyes and the heart. Allah except through it salvation by any other must not hold to contradicts it. None affirmation or known to the religion of *Ummah*). Since that is complete knowledge of to perceive its aims and be



However, while it sets forth certain fundamental legal rules, the Qur'an does not provide specific legal prescriptions in many areas. For this reason, Islamic jurists look to other sources to compile a detailed body of law. The *Sunnah*, or the practice, conduct, and tradition of the Prophet (ﷺ), is the second most authoritative source of the *Sharee'ah*. Allah (ﷻ) says, "Take whatever the Messenger gives you, and refrain from whatever he forbids you." (*Surat Al-Hashr*, 59:7)

The *Sunnah* explains the Qur'an, illustrates it, details some generalities and complements it in some areas. *Salaat* is a good example to clarify this point: In the Qur'an Allah (ﷻ) commands the believers to establish the five daily obligatory prayers but does not explain how this can be done. Here, it is the *Sunnah*, the Prophet's example and explanations, that shows us how *salaat* is to be performed.

If, however, neither the Qur'an nor the *Sunnah* provides guidance on a given point, jurists generally look to *ijmaa'*, or consensus among Muslim scholars. If all the scholars of a certain era agree on the legal point at issue, their view is it authoritative. If none of these three sources provides the necessary legal authority, a jurist may resort to *qiyaas*, or reasoning by analogy, and apply an accepted principle or assumption to arrive at a rule of law.

The *Sharee'ah*, therefore, is not a rigid set of rules because it allows for human ingenuity to address changeable situations by progressive legislation. This is, however, the specialty of the scholars of Islam.

القرآن
والسنت

**Qur'an
and
Sunnah**



The ultimate goal of the *Sharee'ah* is the welfare of the people in this world and in the hereafter. Broadly speaking, the needs of the Muslim community are classified into dire necessities, ordinary necessities and complementary needs that make life more enjoyable, in this order of significance. Topping the list is the first category which comprises the widely known five goals of the *Sharee'ah* whose objective is the preservation and protection of: (1) life, (2) mind, (3) religion, (4) property, and (5) procreation and preservation of the species.

(See *Ahkaam*)



Shaitaan

Allah (ﷺ) created Shaitaan (Satan) from fire. The Qur'an says, "[Allah] said: 'What prevented you from bowing down [to Adam] when I commanded you?' He (Satan) said: 'I am better than him: You created me from fire and him from clay.'" (*Surat Al-A'raaf, 7:12*)

The Arabic word *Shaitaan* is derived from 'shatana' which means 'to be different from or opposed to'. Shaitaan's nature, therefore, is different from that of human beings. Also, due to his evil ways, he is opposed to all good. In Arabic, any person who is opposed to good is called "And so We have always set against every prophet enemies: evil shayaateen: singular shaitaan) among men and jinn." (*Surat Al-An'aam,6:112*)

Shaitaan is man's mortal enemy. He caused his first parents, Adam and Hawwa, to be driven out of Paradise by disobey Allah. He also vowed to tempt them to disobey Allah. He misguide Adam's progeny and lead them astray. That is why he tempts them day and night, seduces them to do evil and avoid good so they can enter Hellfire.



parents, Adam and out of Paradise by disobey Allah. He misguide Adam's them astray. That is day and night, and avoid good so they

A Muslim, therefore, must always seek Allah's refuge from Shaitaan's evil. Allah (ﷺ) says, "And if an evil whisper comes to you from Shaitaan (Satan), then seek refuge with Allah. Verily, He is All-Hearer, All-Knower. Verily, when an evil thought comes to those who are pious from Shaitaan, they remember [Allah], and [indeed] they then see [aright]." (*Surat Al-A'raaf, 7:200-1*)

One can seek Allah's refuge from Satan by saying, *A'oodhu billaahi minash-shaitaan-ir-rajeem* "I seek refuge in Allah from Satan, the expelled from Allah's Mercy."

Another name for Shaitaan is *Iblees*.

(See *Iblees* and *Adam*)

Shirk

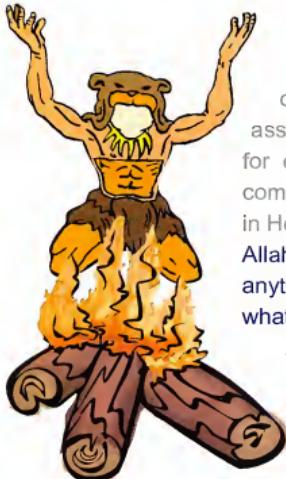
Shirk is the opposite of *Tawheed*. It refers to the worship of others besides Allah. It also implies attributing divine attributes to any others besides Allah (ﷺ). It particularly implies associating partners in worship with Allah or believing that the source of power, harm or blessings is from others besides Almighty Allah. Allah (ﷺ) warns against committing the unpardonable sin of *shirk*: "Do not associate partners with Allah, for associating partners [with Allah] is a grievous wrong." (*Surat Luqmaan*, 31:13)



There are three types of *shirk*, namely:

1. *Ash-Shirk Al-Akbar* (the major *shirk*):

This form of *shirk* occurs when any act of worship is directed to other than Allah (ﷺ). In fact, this is the most serious form of *shirk* and includes such aspects as invoking, supplicating or praying to other deities besides Allah, intending acts of worship for other than Allah, rendering obedience to any authority against Allah's command, and showing the love which is due to Allah alone to other than Him. A person who associates others with Allah in worship, for example, will not be forgiven for committing this sin and will thus remain in Hell forever. Allah (ﷺ) says, "Surely, Allah does not forgive associating anything with Him [in worship], and He forgives whatever is other than that to whomever He wills. (*Surat An-Nisaa*, 4:48 and 4:116)



2. *Ash-Shirk Al-Asghar* (the minor *shirk*):

This refers to any words or deeds which Islam describes as a form of *shirk* but

which do not exclude one from the fold of Islam. These include such things as swearing by other than Allah and performing acts of worship in order to gain praise or fame or to show off (*ar-riyyaa'*) rather than to please Allah. This type of *shirk* does not imply apostasy, nor does it necessitate eternal punishment in the Fire, but it does make deficient the perfection of *Tawheed*, which is an obligation.

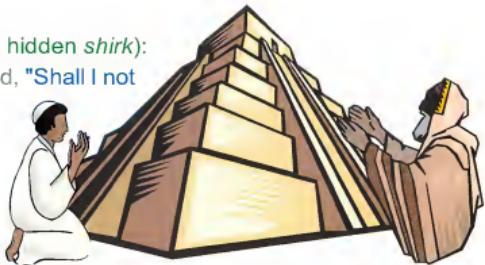
3. ***Ash-Shirk Al-Khafiy* (the hidden *shirk*):**

The Prophet (ﷺ) once said, "Shall I not inform you of what I

fear for you more than
Al-Maseeh-ud-Dajjal
(the False Messiah)?"

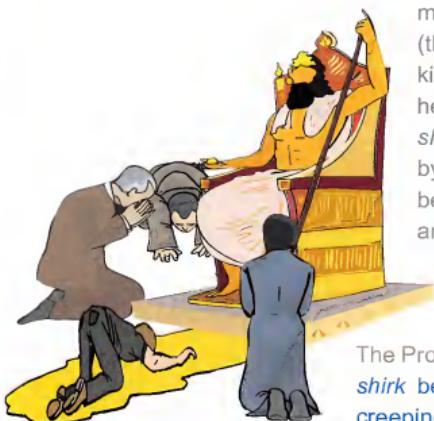
The [companions] replied, "Of course, O

Messenger of Allah!" He said, "It is *Ash-Shirk Al-Khafiy* (the hidden *shirk*): A man stands for prayer and beautifies his prayer for those who are watching him." (Reported by Ahmed in his *Musnad* from Abu Sa'eed al-Khudree; Al-Kaakim categorised it as *saheeh*)



The hidden *shirk* may be contained in either *Ash-Shirk Al-Akbar* (the

major *shirk*) or *Ash-Shirk Al-Asghar* (the minor *shirk*) depending on the kind of *shirk* a person may have in his heart. It can be an act of the major *shirk*, like the form of *shirk* committed by the hypocrites who hide their false beliefs and show Islam. It can also be an act of the minor *shirk*, such as *ar-riyyaa'* (doing good deeds to show off).



The Prophet (ﷺ) once said, "O people, fear *shirk* because it is more hidden than the creeping of an ant." When the companions

asked him about how they could avoid it, he replied, "Say: Allaahumma innaa na'oodhu bika min an-nushrika bika shay'an na'lamu, wa nastaghfiruka limaa laa na'lamu (O Allah, we seek refuge in you from knowingly committing shirk with you, and we ask your forgiveness for that which we do not know about)." (Reported by Ahmad and categorized as hasan by Sheikh Al-Albaanee)

(See Ibaadah, tawheed, kufr and nifaaq)



Siyyaam-ut-Tataawwu' (Voluntary Fasts)

Voluntary fasts are recommended on a number of days and occasions including the following:

- **The Day of 'Arafah** for those who are not performing *Hajj*: This day occurs on the 9th of *Dhul-Hijjah*. The Prophet (ﷺ)

said, "Fasting the Day of 'Arafah expiates the [minor] sins of two years: the previous year and the coming year; and fasting the Day of 'Ashuraa expiates [the minor sins committed in] the previous year." (Reported by Muslim)



- **The Day of 'Ashuraa:** (See the previous *hadeeth*)
- **Six days of the month of Shawwaal:** The Prophet (ﷺ) said, "Whoever fasts *Ramadhan* and follows it up with six days of *Shawwaal*, it is like fasting the whole year." (Reported by Muslim)
- **Monday and Thursday:** On these days, a person's actions are presented before Allah (ﷺ). (Reported by Ahmad and it is authentic)
- **The 13th, 14th and 15th days of the lunar calendar:** The Prophet (ﷺ) mentioned that fasting them is equal to fasting the whole year. (Reported by An-Nasaa'ee and Ibn Hibbaan graded it authentic)
- **The first ten days of the month of *Dhul-Hijjah* with the exception of the day of the *Eed*:** The Prophet (ﷺ) said, "There are no days on which the righteous actions are more loved to Allah the Mighty and Majestic than these days (that is, the first ten days of *Dhul-Hijjah*)." (Reported by Al-Bukhaaree)
- **The month of *Muharram*:** When the Prophet (ﷺ) was asked about the best fast after *Ramadhan*, he replied, "[It is] the month of Allah which you call *Muharram*." (Reported by Muslim)

(See *sawm*, *Ramadhan*, *'Ashuraa* and *Arafaat*)

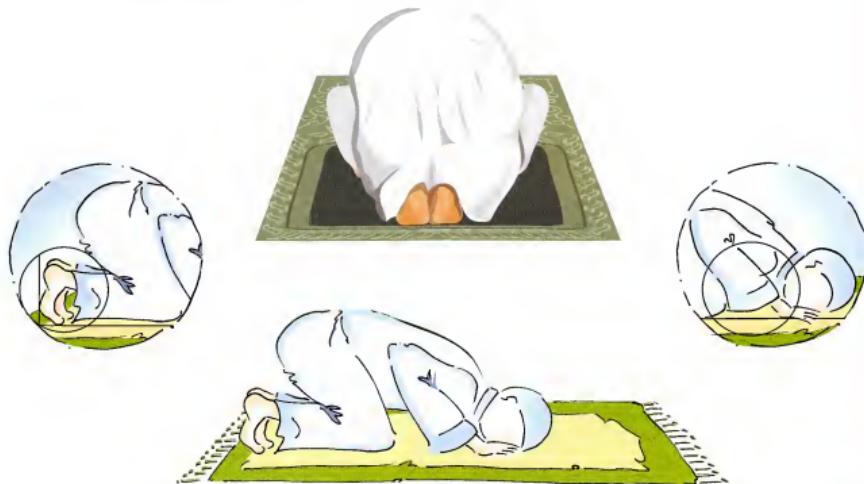
Sujood

Sujood is the act of prostrating in *salaat*. This can be done by placing the forehead and nose firmly on the ground; the palms should be flat on the ground, keeping the fingers together and pointing them towards the *Qiblah*, level with the shoulders or the ears. The forearms should be raised clear off the ground and moved away from the sides. The feet should be raised up, the heels together and the toes firmly placed on the ground and pointing towards the *Qiblah*. One should not place the elbows on the ground or place the chest or stomach on the thighs during *sujood*.

A Muslim is not allowed to recite the Qur'an while prostrating. Rather, he should do a great deal of *du'aa* for the good of this world and the hereafter. The Prophet (ﷺ) said, "**The closest the slave [of Allah] is to his Lord is when he is in prostration (*sujood*), so do a great deal of *du'aa* in it.**" (Reported by Muslim)

A common *du'aa* the Prophet used to recite in *sujood* was *subhaana Rabbiyal-A'laa* (Glory be to my Lord, the Most High). He would repeat this three times.

(See Rukoo', Du'aa, Salaat and Qiblah)



Sulaiman (ﷺ)

Sulaiman was the son of Prophet Dawood (ﷺ). He was a powerful king and one of Allah's noble Prophets. Allah (ﷺ) granted him wonderful powers, wisdom and great knowledge.

Allah (ﷺ) also taught him to understand the language of birds and animals. The Qur'an tells us that once, while Sulaiman and his soldiers were passing through a valley inhabited by ants, he heard one ant warn the others to run to their homes before Sulaiman and his army would accidentally crush them. Upon hearing this, Sulaiman (ﷺ) smiled and prayed to Allah to give him the power and ability so he would be thankful to Him for His favours which He had bestowed on him and on his parents, and that he would do good deeds pleasing to Allah, and to admit him among His good slaves." (See *Surat An-Naml*, 27: 19).



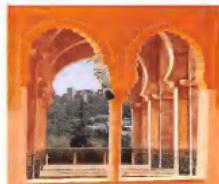
Allah (ﷺ) also made the wind to serve him; it blew gently by his order wherever he wished it to take him. He also made the *jinn* to work at his command and do whatever he wished; some of them dived into the sea to bring out its marvellous treasures, and some did other extremely hard jobs that humans could not do. His armies were from men, the *jinn* and birds. Allah (ﷺ) also caused a fountain of molten brass to flow for him. Yet, in spite of all this and many other worldly gifts, Sulaiman (ﷺ) always thanked Allah for His bounties and called people to worship Allah alone and thank Him for His numerous blessings.



One day, as Sulaiman (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) was inspecting the birds, he noticed that the hoopoe was not among them, so he decided to punish him severely or kill him unless the bird had a good reason for its absence. Soon the hoopoe flew with important news, saying it had come from a faraway city called Sheba. The hoopoe went on to say that Bilqeess, the queen who ruled this land had plenty of everything, including a splendid throne, but despite all this wealth, Satan deceived her and her people into worshipping the sun instead of Allah the Almighty.

To check the hoopoe's information, Sulaiman (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) sent a letter to the queen with the bird. When she received the letter, in which Sulaiman called her and her people to the worship of Allah alone, she consulted her advisors who said they were powerful enough to make war against Sulaiman.

Bilqeess did not like the idea, so she decided to send precious gifts to Sulaiman. This would also give her messengers the opportunity to learn about Sulaiman (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) and his military strength.



When the envoys put her precious gifts before Sulaiman as an act of friendship, Sulaiman (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to them that what Allah had given him was far better than what they had, and that he only wanted them to become Muslims. So he ordered them to take the gifts back to her and to tell her that if she did not stop her kind of worship he would wipe out her kingdom and drive its people out of the land. When the envoys delivered the message, she decided to visit Sulaiman, sending a messenger ahead to inform him of her visit.

Sulaiman (ﷺ) then asked the *jinn* in his service whether anyone among them could bring her throne to him before she arrived. The truthful believer from among the humans who knew Allah's Greatest Name fetched it for him in the twinkling of an eye, even though Sulaiman's kingdom was in Palestine and that of Bilqeess was in Yemen!

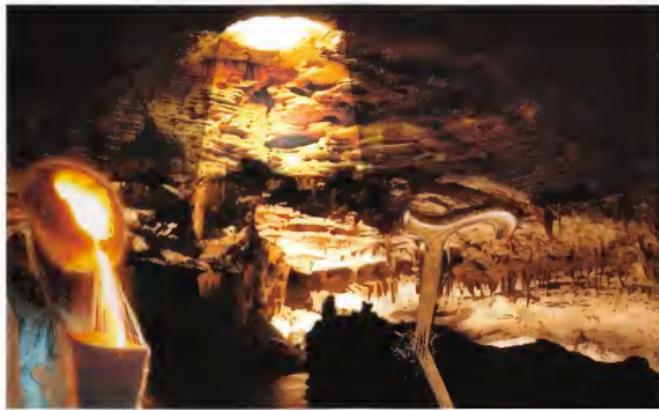
When Bilqeess arrived at Sulaiman's palace, she was welcomed with splendor and ceremony. Then, pointing to her throne, which he had slightly changed, Sulaiman (ﷺ) asked her whether her throne looked like it. When she carefully examined it, she noticed a striking similarity and replied, "It is as though it were the very same." This reply convinced Sulaiman that she was very intelligent.



He then invited her into the great hall, the floor of which was transparent and beneath it was flowing water. Thinking it was water, as she stepped on the floor, she slightly lifted her lower garments. Sulaiman (ﷺ) told her that it was made of solid smooth glass.

Bilqeess realized that she was in the company of not only an extremely powerful king but also a messenger of Allah, so she gave up sun worship, accepted the true faith to which Sulaiman (ﷺ) called her, and also asked her people to do the same.

Once, while supervising the *jinn* at work, Sulaiman (ﷺ) suddenly died and stayed in his sitting position for a long time. None of them knew of his death until a worm nibbled through the staff he was leaning on, eating the lower part of it until it fell out of his hand, and his body collapsed to the ground. The *jinn* then realized that if they had known the unseen, which only Allah knows, they would not have continued with their hard work, thinking that Sulaiman (ﷺ) was still alive.



Sunnah

Sunnah literally means 'a way' or 'method', which can either be a good *sunnah* or a bad *sunnah*, as the Prophet (ﷺ) said, "He who sets a good precedent (*sunnah*) in Islam, there is a reward for him for this [act of goodness] and also a reward of those who act on it subsequently, without any deduction from their rewards; and he who sets an evil precedent (*sunnah*) in Islam, there is upon him the sin of that and the sin of those who act upon it subsequently, without a deduction from their burden." (Reported by Muslim)



The definition of *Sunnah*, however, differs depending on the area of *Sharee'ah*, or Islamic law. For example, a scholar in the area of *Usool-ud-deen* (fundamental principles of Islam) would define it as whatever the Prophet (ﷺ) said, did or approved.



The *Sunnah* is the second source of Islamic jurisprudence after the Qur'an. Both these sources are essential, as one cannot practise Islam without consulting both of them. An important aspect of the *Sunnah* is that it explains the Qur'an and gives details to many aspects of the Islamic way.

of worship. An example of this is the performance of the prayers. Allah (ﷻ) commands us to perform the five daily prayers but does not tell us how this may be done. The role of the *Sunnah* here is to explain how we can perform this great act of worship.

Allah (ﷻ) commands the believers to follow the Prophet's way in many verses of the Qur'an. The following is one of these verses: "And whatever the Messenger gives you, take it; and whatever he forbids you, leave it. And fear Allah: truly Allah is severe in punishment." (*Surat Al-Hashr*, 59:7)

The Prophet (ﷺ) used to teach his *Sunnah* to his companions and urge them to follow it; he once said in a long *hadeeth*, "Adhere to my *Sunnah* and the *Sunnah* of the Rightly-Guided Caliphs; cling to them stubbornly." (Reported by At-Tirmidhee who said it is *hasan* and *Saheeh*)

The opposite of *Sunnah* is *bid'ah*, or innovation that contradicts the Prophet's way. The Prophet (ﷺ) said, "He who innovates something in this matter of ours that is not of it will have it rejected." (Reported by Al-Bukhaaree and Muslim)

A Muslim is required to adhere to the Qur'an and the *Sunnah* of the Prophet (ﷺ) and urge fellow Muslims to do the same, for doing so certainly leads to happiness in this life and eternal bliss in the hereafter. The Prophet (ﷺ) said, "I leave with you two things; as long as you adhere to them, you will never be misguided.

[They are:] Allah's Book and the *Sunnah* of His Messenger." (Reported by Imam Malik in *Al-Muwatta*)

(See *Bid'ah*)



Tafseer

The Arabic word *tafseer* means "explanation". In its technical sense, however, it refers to the commentaries on the Glorious Qur'an and the science of interpreting it, explaining its meanings and deriving its rulings. The person who undertakes the *tafseer* of the Qur'an is a *mufassir* (plural: *mufassiroon*).

The following are some of the major books of *tafseer*:

1. *Tafseer-ul-Qur'aan-il-Adheem* by Imam Ibn Katheer
2. *Al-Jaami' li Ahkaam-il-Qur'aan* by Imam Abu Abdullah Al-Qurtubee
3. *Tafseer Rooh-il-Ma'ani fee Tafseer-il Quraan-il-Adheem was-Sab' al-Mathanee* by Imam Mahmood Al-Aaloosee Al-Hanafee
4. *Jaami'Al-Bayaan Fee Tafseer Al-Qur'aan* by Abu Ja'far Muhammad ibn Jareer At-Tabaree

(See *Al-Qur'an*)



Ibn Taymiyyah said that the first thing to do to understand the Qur'an is to refer to the Qur'an itself because the Qur'an often alludes to something briefly in one place and then explains it in detail in a different place. The second thing to do is to refer to the explanations of the Prophet (ﷺ) who not only communicated the words of the Qur'an but also explained their meanings. The third thing to do is to refer to the explanations provided by the Prophet's companions because they understood the Qur'an better than anyone else, witnessed its revelation, knew the circumstances in which it was revealed and learned its meanings directly from the Prophet (ﷺ). The fourth thing to do is to refer to the tafseer given by scholars in the next two generations after the companions: At-Taabi'oon (successors) and taba'ut-Taabi'een (their successors) because their tafseer was not influenced by foreign ideas and is, to be sure, the purest exposition in the spirit and the letter of the Qur'an.

(See Al-Qur'an)



Tahaarah

Tahaarah means purification and cleanliness from all impurities, and Muslims are required to observe it. Allah (ﷻ) says, "If you are in a state of ceremonial impurity, purify yourselves." (*Surat Al-Maa'idah*, 5:6) He also says, "And keep your garments pure." (*Surat Al-Muddath-thir*, 74:4) The Prophet (ﷺ) also said, "The prayer will not be valid without purification (*wudhu*)." (Reported by At-Tirmidhee)

Because of the importance of purification in Islam, the Prophet (ﷺ) said, "Purification is half the faith." (Reported by Muslim)

The Qur'an repeatedly impresses the great importance of personal purification: "Allah loves those who like to keep themselves pure." (*Surat At-Tawbah*, 9:108); "Most surely, Allah loves those who turn to Him in repentance and loves those who keep themselves pure and clean." (*Surat Al-Baqarah*, 2:222)



Tahaarah is of two types:

- Internal purification**, which is the purification of the heart of all impurities of disbelief, polytheism, hatred, jealousy and all sins.
- External purification**, which is the purification of the body, clothes and ground of such impurities as urine, blood and stool; this purification includes the use of *wudhu* (ablutions), *ghusl* (complete bath) and *tayammum*. This kind of purification can be accomplished in two ways:
 - (1) pure water
 - (2) pure sand or earth in the absence of water

(See *Wudhu*, *Ghusl* and *Tayammum*)



Tahajjud

Tahajjud is the short form of *Salaat-ut-Tahajjud*, which means the night prayer; it is a confirmed *Sunnah*, a regular practice of the Prophet Muhammad (ﷺ) and is undoubtedly a sure and effective means of purifying one's soul and developing qualities of steadfastness and fortitude in the way of Allah.

Even though it is a voluntary act of worship, which was obligatory upon the Prophet (ﷺ) but upon no one else, he encouraged Muslims to observe it due to its numerous merits. The Prophet (ﷺ) said, "Keep up the night prayer, for it is a characteristic of the righteous [people] before you; it brings you nearer to your Lord, wipes off sins and safeguards you from wrongdoing." (Reported by Al-Haakim) He also said, "The best prayer after the obligatory prayer is the night prayer." (Reported by Muslim)

The Prophet (ﷺ) used to stand in the night prayer so long that his feet would become swollen even though Allah (ﷻ) had forgiven him all his past and future sins.



The minimum number of the *tahajjud rak'ahs* is two and the maximum is eight. The Prophet (ﷺ) would perform two *rak'ahs* at a time with one *tasleem* (saying *Assalaamu 'alaikum* at the end of the prayer on the right and on the left) at the close of each two of them, and he never offered more than eleven *rak'ahs* including the *witr*.

The best time of *tahajjud* is the latter part of the night. The Prophet (ﷺ) said, "Our Lord (Glorified and Exalted be He) descends each night to the lowest heaven when there remains the final third of the night and

He says, 'Who is saying a prayer to me that I may answer it? Who is asking something of Me that I may give it to him? Who is asking forgiveness of Me that I may forgive him?'" (Reported by Al-Bukhaaree)

Allah (ﷺ) praises those who offer *tahajjud* prayers: "They leave their beds and call upon their Lord in fear and in hope and also spend of what We have given them. No living being knows what comfort of the eyes has been hidden [in store] for them as a reward for their [good] deeds." (*Surat As-Sajdah*, 32:16-7)

(See *Salaat*, *Witr* and *Rak'ah*)



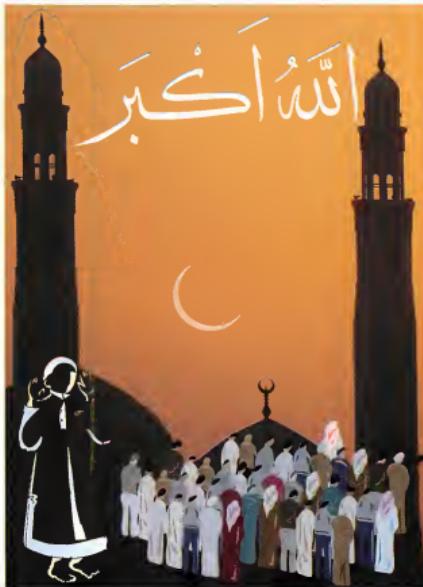
Takbeer

Takbeer is one's saying *Allaahu Akbar*. It is a form of *dhikr* which has many virtues. The Prophet (ﷺ) said, "The uttering of [these words]: *Subhaanallaahi, wal-Hamdu-lillaahi, wa laa ilaaha il-Allaahu, wallaahu akbar* (Glory be to Allah, all praise is due to Allah, there is no god except Allah and Allah is the Greatest) is dearer to me than anything over which the sun rises." (Reported by Muslim)

Due to the greatness of the words *Allahu Akbar*, they are uttered at the beginning of the *adhaan*, towards the end of it, at the beginning of *salaat*, upon doing *rukoo'*, upon doing *sujood* and upon sitting up or standing up after *sujood*. They are also said on many occasions such as upon seeing the new moon and on the occasions of *Eed-ul-Fitr* and *Eed-ul-Adh-haa*. The *takbeer* begins at *Fajr* time on the 9th of *Dhul-Hijjah* and lasts until *Asr* of the thirteenth day of the same month; as for *Eed-ul-Fitr*; it begins at the time of leaving for the 'Eed prayer and lasts until the *imam* appears for this prayer. The wordings of the *takbeer* on these two occasions are: *Allaahu Akbar, Allaahu Akbar, Laa ilaaha ill-Allaah, Allaahu akbar, Allaahu Akbar wa lillaahil-Hamd* (Allah is the Greatest, Allah is the Greatest; none deserves to be worshipped except Allah; Allah is the Greatest, Allah is the Greatest, and all the praises belong to Allah).

Allahu Akbar means that Allah is the Greatest of all; He is the All-Strong, the All-Powerful who disposes of everything; and that no one can give what He withholds or withhold what He gives; and that no one can give life and cause death except Allah.

(See *Dhikr, Tasbeeh, Eed-ul-Fitr and Eed-ul-Adh-haa*)



Talbiyyah

Talbiyyah is the recitation of the following words during the pilgrimage to Makkah:

***Labbaik-Allaahumma Labbaik. Labbaika Laa Shareeka Laka
Labbaik. Innal-Hamda, wan-Ni'mata Laka wal-Mulka. Laa Shareeka
Lak***

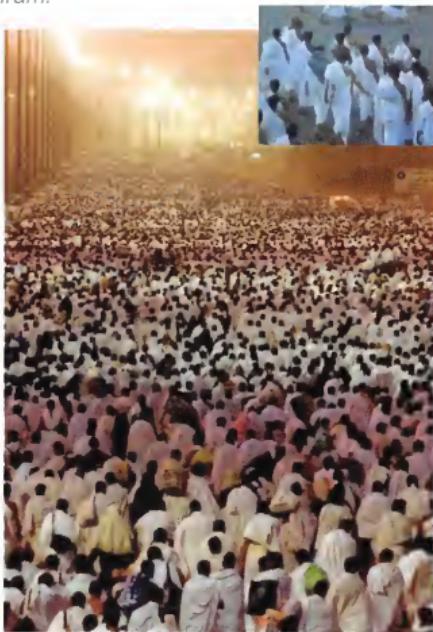
"Here I am, O Allah [in response to Your call]; here I am. There is no partner with You. Here I am. Verily, all the praise, grace and sovereignty belong to You. You have no partner."

The *talbiyyah* should be pronounced starting from the point of *meeqaat* until one arrives at *Al-Masjid Al-Haraam* (the Sacred Mosque). The *meeqaat* (plural: *mawaqeet*) refers to the locations specified by the Prophet (ﷺ) and from which those who are going to Makkah for *Umrah* or *Hajj* should assume the state of *ihram*.

The *talbiyyah* should also be said while proceeding from Makkah towards Mina on the Day of *Tarwiyyah* (which is the 8th day of the month of *Dhul-Hijjah*). From this point on, the *talbiyyah* should be pronounced frequently and as much as possible until one completes the rite of throwing the stones at *Jamrat-ul-Aqabah* on the 10th day of the month of *Dhul-Hijjah*.

Men should pronounce the *talbiyyah* loudly while women should say it silently.

(See *Hajj*, '*Umrah*, Mina and *Al-Masjid Al-Haraam*)



Taqwaa

Taqwaa means righteousness or fear of Allah. A person who has taqwaa is aware that Allah (ﷻ) knows and sees everything he does and seeks refuge in Allah against His punishment by always being careful to say and do the right things. He strictly observes the commandments of Allah, refrains from acts leading to Hellfire and performs acts leading to Paradise. Allah (ﷻ) commands the believers to observe *taqwaa*: "And fear Allah and know that Allah is with those who fear Him." (*Surat Al-Baqarah*, 2:194)

Allah (ﷻ) mentions in the Qur'an that the best of provisions on the journey to the hereafter is *taqwaa*: "And take a provision with you [to perform *Hajj*], but the best provision is *taqwaa*. So fear Me, O people of understanding." (*Surat Al-Baqarah*, 2:197)

He also informs us that the most honourable of mankind in His sight are those who have *taqwaa*: "O mankind! We have created you from a male and a female and made you into nations and tribes that you may know one another. Verily, the most honourable of you in the sight of Allah are those [believers] who have *taqwaa*. Verily, Allah is All-Knowing, All-Aware." (*Surat Al-Hujuraat*, 49:13).

He also mentions that He loves *al-muttaqoon* (i.e. those who have *taqwaa*): "**Surely, Allah loves *al-muttaqoon*.**" (*Surat At-Tawbah*, 9:4); that the best outcome is for them: "So be patient. Surely, the [good] end is for *al-muttaqoon*." (*Surat Hud*, 11:49); and that for them there is a beautiful place of final return: "Verily, for *al-muttaqoon* is a good final return: Eden Paradise, whose doors will be opened for them. Therein, they will recline; therein they will call for fruits in abundance and drinks." (*Surat Saad*, 38:49-51).



Taraaweeh

Taraaweeh comes from the singular word *tarweehah*, which means 'rest'; it is so called because the imam and congregation stand in prayer for a long time and sit down and rest after every four *rak'ah*. *Taraaweeh* is the night prayer in *Ramadhan* which begins after the *'Isha'* prayer. The Prophet (ﷺ) had offered this prayer in the mosque for three nights, but when he saw that the number of the worshippers behind him increased, he offered it at home for fear it should become obligatory on the Muslims.

After the Prophet (ﷺ) passed away, people resumed offering the *taraaweeh* prayer. Some of them offered it individually while others offered it in congregation. It was only during the caliphate of Omar ibn Al-Khattaab (رضي الله عنه) that he made people offer this prayer behind one *imam*, who was Ubay ibn Ka'b (رضي الله عنه).

The number of *raka'aat* (singular: *rak'ah*) to be offered for this particular prayer is eleven. When Abu Salamah ibn 'Abdur-Rahman asked A'ishah (رضي الله عنها) about the Prophet's prayer during the month of *Ramadhan*, she replied, "**Allah's Messenger (ﷺ) never exceeded eleven *rak'ah* in *Ramadhan* or in any other months.**" (Reported by Al-Bukhaaree)

Offering the night prayers in *Ramadhan* is undoubtedly a meritorious act which entails great reward from Allah. The Prophet (ﷺ) said, "**Whoever offers the night prayers during *Ramadhan* with firm belief and the hope of reward from Allah will be pardoned of all his past sins.**" (Reported by Al-Bukhaaree and Muslim)

(See *Ramadhan*,
Omar ibn Al-Khattaab
(رضي الله عنه) and *Rak'ah*)



Tasbeeh is the act of saying *Subhaan-Allaah* (Glory be to Allah). Allah (ﷻ) commands the faithful to recite *tasbeeh*: "Glorify the name of your Lord, Most High." (*Surat Al-A'laa*, 87:1) "O you who believe! Remember Allah much and glorify Him morning and evening." (*Surat Al-Ahzaab*, 33:41-2)

Tasbeeh is a form of *dhikr* which has many merits. The Prophet (ﷺ) said, "Whoever says 'Subhaan-Allaahi wa bihamdihi one hundred times a day will be forgiven of all his sins even if they were as much as the foam of the sea." (Reported by Al-Bukhaaree)

He also said, "There are two expressions that are light upon the tongue, heavy in the scale [of deeds], and very dear to the Beneficent [Allah]: 'Subhaan-Allaah-il-'Adheem and Subhaan-Allahi wa bihamdihi.'" (Reported by Al-Bukhaaree)

(See *Dhikr and Takbeer*)



Tawaaf

Tawaaf is the act of walking around the *Ka'bah* while reciting prayers and supplications. One complete circuit around the *Ka'bah* constitutes a *shawt* (plural: *ashwaat*); and with the seven *ashwaat* one completes the tawaaf. It is an act of worship just like *salaat* (prayer), with the only difference that during tawaaf one is allowed to speak but not so in the prayer. One must say something good, though.



There are several types of tawaaf:

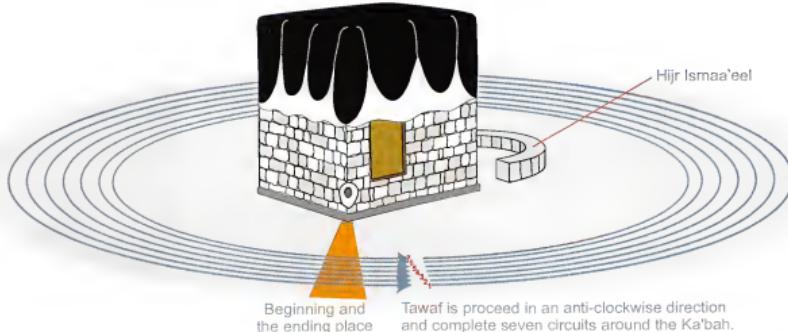
1. **Tawaaf-ul-Qudoom (Tawaaf of Arrival):** This is a *Sunnah* and is carried out upon entering Al-Masjid Al-Haraam in Makkah with the intention of performing *Hajj*.
2. **Tawaaf-ul-Ifaadah:** This is one of the basic *Hajj* rites and has to be performed by every pilgrim, and whoever leaves it his *Hajj* is not valid.
3. **Tawaaf-ul-Wadaa' (the Farewell Tawaaf):** This is the Farewell Tawaaf that the pilgrim performs just before leaving Makkah for home; it is an obligatory act of the *Hajj* rites for those who do not live in Makkah, and whoever leaves it must sacrifice an animal as an atonement.
4. **Tawaaf At-Tatawwu' (the Voluntary Tawaaf):** This is a recommended act that can be done at any time during one's stay in Makkah.

To perform *tawaaf*, a Muslim must be clean from all major and minor physical impurities. He must also make the intention at the beginning of this act, make sure that his 'awrah (private parts) is covered, and begin and end his *tawaaf* at the Black Stone. He should also leave the *Ka'bah* to his left, proceed in an anti-clockwise direction and complete seven circuits around the *Ka'bah*. He must also perform it outside and around the *Ka'bah* without interrupting the circuits, unless there is a valid reason to do so; otherwise, it will be invalid. One of the errors of *tawaaf* is to do it inside the semi-circular wall known as *Hijr Ismaa'eel* because this is considered part of the *Ka'bah*.

The *Sunnah* acts of *tawaaf* include, among other things: kissing *Al-Hajar Al-Aswad* (the Black Stone) at the beginning of the *tawaaf* if this is possible or simply touching it or pointing at it with one's hand while saying "*Allaahu Akbar*" if it is difficult to do so; touching the Yemeni Corner and kissing *Al-Hajar Al-Aswad* in every round of the *tawaaf*; offering two *rak'ahs* after completing the *tawaaf* behind *Maqaam Ibraheem* (Abraham's Station) if this is possible; otherwise one can offer them at any place inside the Sacred Mosque. During this prayer, one recites *Surat Al-Kaafiroon* (number 109) in the first *rak'ah* and *Surat Al-Ikhlaas* (number 112) in the second *rak'ah*.

Tawaaf has many merits. The Prophet (ﷺ) said, "For every foot that a person raises up and places down on the ground [during *tawaaf*], he will have a sin forgiven and a reward recorded in his account." (Reported by At-Tirmidhee)

(See *Hajj*, 'Umrah and *Al-Masjid Al-Haraam*)



Tawbah

Tawbah (repentance) is one of most noble and beloved forms of obedience in the sight of Allah. In fact, Allah (ﷺ) commands the faithful to turn to Him in repentance: "And turn to Allah in repentance, all of you, O believers, that you may succeed." (*Surat An-Noor*, 24:31)

The Prophet (ﷺ) also informed us that Allah (ﷺ) is more delighted with the repentance of His slave than a person who lost all hope of finding his lost camel upon which there was his provision and food in a desert and then found it.

Repentance in the case of a sin that involves the rights of Allah (i.e., in which no other person is affected) must meet the following three conditions:

1. to give up the sin immediately
2. to feel remorse for having committed it
3. to sincerely resolve not to commit it again

However, if the sin is committed against a person, a fourth condition is to be met in addition to these three conditions. For example, if someone has stolen something from someone, he has to return it to him; if he has said unpleasant and unkind words about someone who is not there, he has to ask him for forgiveness. The Prophet (ﷺ) said, "Whoever has wronged his [Muslim] brother concerning his honour or anything else should beg him to forgive him before the Day of Resurrection when there will be no money [to compensate for wrong deeds]; but if he has good



deeds, these will be taken from him according to his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be transferred to him." (Reported by Al-Bukhaaree)

A Muslim must not delay repentance. Allah (ﷺ) says, "But repentance is not [accepted] of those who [continue to] do evil deeds until, when death comes to one of them and he says, 'Indeed, I have repented now,' nor of those who die while they are disbelievers. For them We have prepared a painful punishment." (Surat An-Nisaa', 4:18)

The Prophet (ﷺ) also said, "Allah accepts a servant's repentance as long as his soul does not reach his throat and as long as the sun does not rise in the west." (Reported by Muslim)



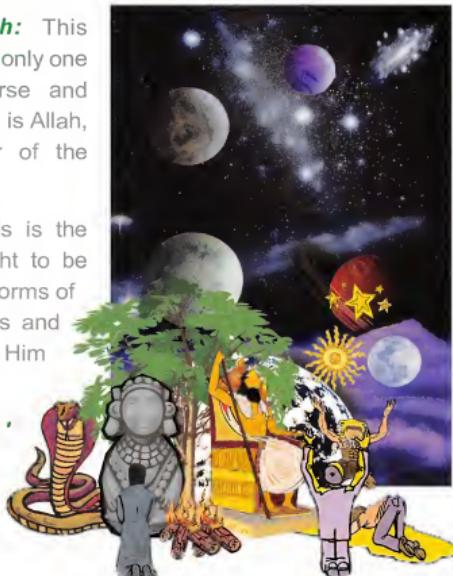
Tawheed

Tawheed, or monotheism, is realizing and maintaining Allah's Oneness in terms of lordship (*Tawheed ar-Ruboobiyah*), worship (*Tawheed al-Uloohiyah*) and the perfect names and attributes (*Tawheed al-Asmaa' was-Sifaat*). These three types of *tawheed* are as follows:

- 1. *Tawheed ar-Ruboobiyah*:** This means the belief that there is only one Lord for the entire universe and whatever is in it, and that He is Allah, the Creator and Sustainer of the universe.
- 2. *Tawheed al-Uloohiyah*:** This is the belief that none has the right to be worshipped except Allah. All forms of worship, such as the prayers and fasting must be directed to Him alone.
- 3. *Tawheed al-Asmaa' was-Sifaat*:** This refers to the belief that Allah has the most beautiful names and perfect attributes without qualifying them, changing their intended meanings, either outright or by way of interpretation, neglecting them completely or likening them to those of any of His creatures. The Qur'an says, "There is nothing whatsoever like Him, and He is the All-Hearing, the All-Seeing." (*Surat Ash-Shuraa*, 42:11)

The opposite of *tawheed* is *shirk*, the sin that Allah the Almighty never forgives.

(See *Shirk and Shahaadah*)



Tayammum

Tayammum is the rite of dry ablution performed with clean sand or earth instead of water by wiping one's face and hands with the intention of preparing oneself for *salaat* (prayer). Allah (ﷺ) says, "And if you find no water, then take for yourselves pure sand or earth and rub your faces and hands with it." (*Surat An-Nisa'*, 4:43)

The Prophet (ﷺ) also said, "The entire earth has been made for me and my followers a pure place for prayer. Whenever a person from my followers wants to pray but cannot find water, he will find the [very dust of the] earth fit for purification and fit to pray on." (Reported by Ahmad)

Therefore, if a person cannot find water to perform ablution, or if he finds it but needs it for drinking or fears that if he uses water his life will be in danger, or he will suffer from some illness or physical defect, or the illness from which he is already suffering will be prolonged, or become acute or some complications may arise in its treatment, he should perform *tayammum*.

He can do so by mentioning Allah's name and striking the soil with his hands and wiping his face and his hands up to the wrists once. The back of the right hand with the palm of the left hand, and then the back of the left hand with the palm of the right hand.

In addition to the presence of water, everything that nullifies the ablution nullifies *tayammum*. If a person prays after performing *tayammum* and then finds water, he does not need to repeat his prayer even if there is time left to do so.

(See *Wudhu*, *Ghusl* and *Tahaarah*)



Udh-hiyyah

Udh-hiyyah means sacrificial animal that is slaughtered after the *Eed-ul-Adh-haa* prayer in order to seek nearness to Allah. It is a confirmed regular practice of the Prophet (ﷺ) and so every Muslim who can afford it must observe this practice. Allah mentions that sacrificial animals are symbols of Allah: "And the *budn* (cows, oxen, camels, etc. driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the symbols (i.e. rites) of Allah, wherein you have much good." (*Surat Al-Hajj*, 22:36).

He also mentions that offering the sacrifice is a practical expression of one's gratitude to Him: "Thus have We subjected them to you that you may be grateful." (*Surat Al-Hajj*, 22:36) as well as a declaration of Allah's greatness and glory: "Thus have We subjected them to you that you may glorify Allah for His guidance to you." (*Surat Al-Hajj*, 22:37)



Whoever intends to slaughter a sacrificial animal and the month of *Dhul-Hijjah* has already begun should not clip his nails or have his head shaven or his hair cut before sacrificing his animal. Slaughtering continues until the 'Asr prayer of the 13th of *Dhul-Hijjah*.



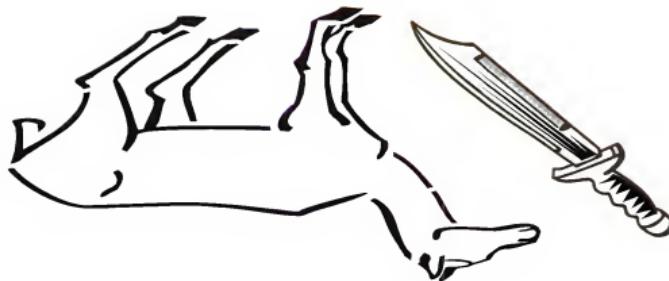
The *Udh-hiyyah* must be animals that are fit for food, namely camels, cows, bullocks, sheep and goats. A cow, camel or bullock can be shared by seven persons provided that each of them has the

intention of the sacrifice. A sheep or goat can be sacrificed on behalf of a man and his family members. The age of the camel, cow or bullock should be at least two years, of a lamb six months at least and of a goat at least one year.

It is not valid to offer as sacrifice an animal which is blind of one or both eyes, lame, extremely sick, or extremely lean. (Reported by Muslim) The reward for slaughtering a sacrificial animal is great indeed. The Prophet (ﷺ) said, "**On the Day of Sacrifice, the most desirable act in the sight of Allah is to shed the blood of a sacrificial animal.**" (Reported by At-Tirmidhee)

It is recommended to eat some of the sacrificial meat, give some of it in charity and give some of it as a gift to one's friends and neighbours.

(See Eed and Aqeeqah)

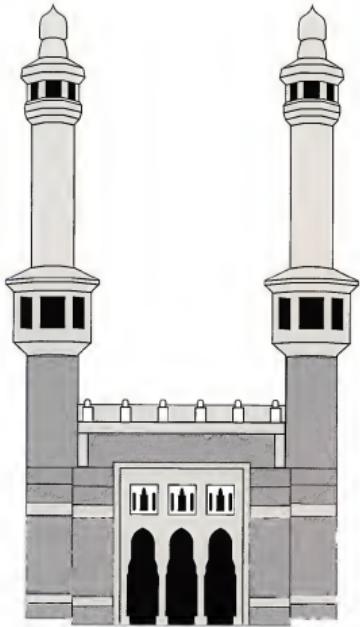


'Umrah

The word '*Umrah*' is derived from the Arabic word *al-i'timaar*, which means 'visit'. In Islam, it consists of assuming the state of *Ihraam*, performing *tawaaf* around the Ka'bah, walking between As-Safaa and Al-Marwah, and then having one's head shaven or one's hair cut short.

'Umrah is a virtuous act. The Prophet (ﷺ) said, "From [the performance of] one '*Umrah* to the next is atonement for any sins committed in between, and the reward for an accepted *Hajj* (*hajj mabroor*) is nothing but Paradise." (Reported by Al-Bukhaaree and Muslim)

The Prophet (ﷺ) encouraged his companions to perform '*Umrah* even on behalf of others. Laqeeb ibn Amir (رضي الله عنه) reported, "I came to the Prophet (ﷺ) and said, 'My father is a very old man and does not have enough strength to perform *Hajj* (pilgrimage) or '*Umrah* or to undertake the journey.' The Prophet (ﷺ) said, '**Perform *Hajj* and '*Umrah* on behalf of your father.**'" (Reported by Abu Dawood and At-Tirmidhee with an authentic chain of narrators)



He also said, "[Performing] '*Umrah* in the month of *Ramadhan* is equal [in reward] to performing *Hajj*." (Reported by Ahmad and Ibn Maajah)

This, however, does not exempt one from performing the obligatory *Hajj* if one is physically and financially able.

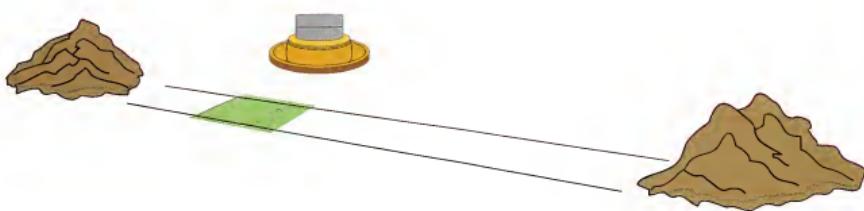
He also said on another occasion: "Pilgrims and those performing 'Umrah are Allah's guests; their prayers are answered and their supplications for forgiveness are granted." (Reported by An-Nasaa'ee, Ibn Maajah, Ibn Khuzaaimah and Ibn Hibban in their collections of authentic ahaadeeth)

He also said, "Allah's guests are three [types]: Those fighting in the cause of Allah, those performing Hajj, and those performing 'Umrah." (Reported by An-Nasaa'ee)

Steps of performing Umrah

- ★ Entering the state of ihraam at the location, known as meeqaat, which was specified by the Prophet (ﷺ) from where those intending to perform hajj or umrah must enter the state of ihraam.
- ★ Reciting the talbiyah until one arrives at the Sacred Mosque in Makkah.
- ★ Performing tawaaf by completing seven circuits around the Ka'bah, starting from the Black Stone, in an anti-clockwise fashion.
- ★ Performing two rak'ahs behind maqaam Ibraaheem after completing the tawaaf, if this is possible; otherwise, one can offer these rak'ahs anywhere inside the Sacred Mosque.
- ★ Performing sa'ee seven times between the hills of As-Safaa and Al-Marwah, beginning at As-Safaa and ending at Al-Marwah.
- ★ Having one's head shaved off or one's hair cut short. Women should only cut a fingertip's length of their hair.

(See Ramadhan, Ihraam, Tawaaf, Sa'ee and Hajj)



Ummahaat-ul-Mu'mineen

Ummahaat-ul-Mu'mineen (the Mothers of the Believers; singular: *Umm-ul-Mu'mineen*) are the wives of the Prophet (ﷺ). Each one of them occupies a position like that of the mother and so must be respected and held in high esteem. It was forbidden to marry anyone of them after the Prophet's death.

Khadeejah (رضي الله عنها) whom the Prophet (ﷺ) married before he received revelations, was his first wife. She was the first woman to believe in his message. The Prophet (ﷺ) married her when she was forty while he was twenty-five years of age. She had borne the Prophet (ﷺ) two sons: Al-Qaasim and Abdullaah (who was nicknamed *At-Tayyib* 'the good-hearted' and *At-Taahir* 'the pure'), and four daughters: Zainab, Fatimah, Ruqayyah and Umm Kulthum.

The Prophet's other wives whom he married after Khadeejah's death are: Sawdah bint Zam'ah, A'ishah bint Abu Bakr, Hafsah bint Omar, Zainab bint Jahsh, Zainab bint Khuzaimah, Umm Salamah Hind bint Umayyah, Umm Habeebah Ramlah bint Abu Sufyaan, Juwairiyah bint Al-Haarith, Safiyyah bint Huyay ibn Akhtab and Maimunah bint Al-Haarith.



Witr

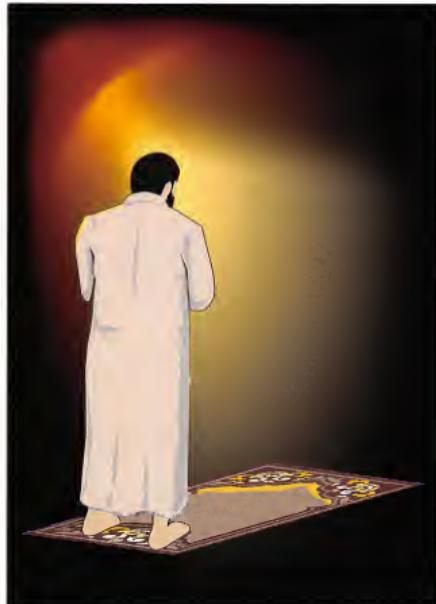
The word *witr* in Arabic means "odd number" and is generally used to refer to *salaat-ul-witr*, which is the performance of one single *rak'ah* after the optional night prayers to make the number of *rak'aat* (singular *rak'ah*) odd.

In fact, *witr* is a confirmed regular practice of the Prophet (ﷺ) which he insistently enjoined on Muslims. Muslims, therefore, must not neglect it. The Prophet (ﷺ) said, **"The [optional] night prayer should be offered in twos and twos; if you fear that dawn is approaching, then offer one *rak'ah* to make [the number of *rak'aat*] you have offered odd (*witr*)."** (Reported by Al-Bukhaaree)

It is *Sunnah* to offer two *rak'aat* or more up to ten *rak'aat*, saying *tasleem* at the close of each two of them, then to perform one more *rak'ah* which is the *witr*. The time of *witr* starts after the *'Ishaa* prayer and continues until just before *Fajr* (dawn).

The Prophet (ﷺ) mentioned in a *hadeeth* reported by At-Tirmidhee that Allah (ﷻ) is *Witr* and loves *witr*. He also said, **"Make *witr* your last prayer at night."** (Reported by Al-Bukhaaree)

(See *Rak'ah* and *Tahajjud*)



Wudhu



Wudhu (ablution) is the act of washing certain parts of the body that have been specified in the Qur'an and the Prophet's *Sunnah*. Allah (ﷻ) says, "O you who believe, when you rise for prayer, wash your faces and your hands up to the elbows and wipe over your heads [with water] and [wash] your feet up to the ankles." (*Surat Al-Maa'idah*, 5:6)

The prayer is considered invalid without *wudhu*. The Prophet (ﷺ) said, "Allah does not accept the prayer of one who has nullified his ablution until he performs *wudhu* again." (Reported by Al-Bukhaaree and Muslim)

Wudhu is normally performed with water. A Muslim first silently makes the intention (*niyyah*) and begins by saying *bismillaah* (in the name of Allah) and engages in the actions of *wudhu* as follows:

1. Washing the hands up to the wrists three times.
2. Rinsing out the mouth three times by sucking water into the mouth and spitting it out three times.
3. Sniffing water up one's nostrils with the right hand and then blowing it out with the left hand three times.
4. Washing the face (from the hairline on the forehead to the bottom of the chin and from ear to ear). This is done three times.
5. Washing the right forearm up to the elbow, including the hand, three times, then doing the same with the left forearm.
6. Wetting the hands and, starting with one's hands flat on the top of one's head from the forehead near the hairline, wiping them to the back of the head where the hair ends and coming forward. This is done only once.
7. With wet fingers, wiping the interior of the ears with the index fingers and the exterior portions with the thumbs. The water used to wipe the head is also used for the ears, as the ears are part of the head.

8. Washing the two feet up to the ankles three times, beginning with the right foot. One should not forget to rub between the toes with the little finger of the left hand.

Wudhu remains valid for as long as one does not invalidate it. Some of the things that nullify it are urinating, passing wind or stool, eating camel's meat and falling into deep sleep.

Wudhu has many virtues. The Prophet (ﷺ) mentioned that it is an act that erases sins and raises degrees in Paradise. He also once mentioned that a person's sins leave every part of the body that he washes during *wudhu*.

After completing *wudhu*, it is recommended to recite the supplication in the following *hadeeth*. The Prophet (ﷺ) said, "If one completes [and perfects] *wudhu* and then says: *Ash hadu an laa ilaaha ill-Allaahu wahdahu laa shareeka lahu, wa ash hadu anna Muhammadan 'abduhu wa rasooluhu* (I bear witness that there is no god except Allah, the One who has no partners, and I bear witness that Muhammad is His servant and messenger), the eight gates of Paradise will be opened for him and he may enter through any of them that he wishes." (Reported by Muslim)

(See Tahaarah, Ghusl and Tayammum)



Yawm Al-Qiyyaamah

There will come one day when Allah (ﷻ) will command everything to be destroyed. He will command Angel Israafeel (ﷻ) to blow the Horn. Upon the first blowing all the inhabitants of the heavens and the earth will fall dead except whom Allah wills. When Allah (ﷻ) commands Israafeel (ﷻ) to blow the Horn for a second time, whoever lived will be resurrected unto a terrible day. Mankind will stand before the Lord of the worlds for Judgement.



People on that day will witness terrible happenings. On that day, "a man will flee from his brother and his mother and father and his wife and his children; every man among them that day will have concern enough to make him indifferent to others." (*Surat 'Abas*, 80:34-7);



the graves are laid open, each soul will then know what it has sent forth and what it has held back." (*Surat Al-Infitaar*, 82:1:5)

That is *Yawm Al-Qiyyaamah*, or the Day of Resurrection, when "the heaven is cleft asunder, and when the stars are scattered, and when the seas are erupted, and when

On that day, "the sky will be like molten metal, and the mountains will be like wool [in the process of disintegration], and no friend will ask [anything of] a friend; they will be shown each other. The sinner (i.e. the disbeliever) will wish he could be ransomed from the punishment of that

day by his children, and his wife and his brother and his nearest kindred who shelter him, and whoever is on earth entirely [so] then it could save him." (*Surat Al-Ma'aarij*, 70: 8-14)

Yawm Al-Qiyyaamah has a number of names including *Yawm-ud-Deen* "the Day of Judgement", *Yawm-ul-Fasl* "the Day of Decision", *Yawm-ul-Hisaab* "the Day of Reckoning", *Al-Haaqqah* "the Sure Reality", *Al-Ghaashiyah* "the Overwhelming Event", *Al-Yawm-ul-Aakhir* "the Last Day", *Al-Waaqi'ah* "the Inevitable Event" and *As-Saa'ah* "the Hour".

On this day, people will be assembled naked, barefooted and uncircumcised. The sun will be drawn near to the heads of the people and their sweat will overcome them. The depth of the sweat will be a result of the bad actions which people performed in the life of the world. Seven types of people, however, will be sheltered in the shade of Allah's Throne on this day: "A just ruler, a youth who grew up with the worship of Allah, a person whose heart is attached to the mosques, two persons who love and meet each other and depart from each other for the sake of Allah, a man whom a beautiful woman seduces [for illicit relation] but he [rejects this offer] saying, 'I fear Allah', a person who gives in charity and conceals it [to such an extent] that his left hand might not know what his right has given, and a person who remembers Allah in solitude and tears well up in his eyes." (Reported by Al-Bukhaaree and Muslim)



On that day, people will also receive their records of deeds. The righteous will receive theirs in their right hand and read it with great pleasure and satisfaction, but the wicked will have theirs in their left hand behind their backs.

Al-Meezaan, or the balance of deeds, will be set up and in which all things will be weighed, and nobody will be wronged. Allah (ﷺ) on this day will judge His creation in complete justice, for He is the Best of judges: "This day, every person will be recompensed for what he earned. This Day no injustice [will be done to anybody]. Truly, Allah is swift in reckoning." (*Surat Ghafir*, 40:17)

The true believers who feared their Lord and did good actions during their earthly life will be admitted into Paradise in Allah's infinite Mercy, while the disbelievers and wicked sinners will be admitted into Hellfire due to Allah's infinite justice.

(See *As-Siraat, Alaamaat-us-Saa'ah Al-Kubraa* 'Major Signs of the Day of Judgement')



Prophet Yunus (Jonah) (ﷺ), also known as *Dhun-Noon*, was sent by Allah (ﷺ) to the inhabitants of the Assyrian capital Nineveh to call them to give up the worship of idols, to worship Allah alone and to desist from committing sins.

When his first warning was unheeded, he denounced Allah's wrath on them. But they repented and Allah (ﷺ) forgave them for the time being. Yunus (ﷺ), meanwhile, left them in anger, discouraged at the obvious failure of his mission.



Meanwhile, Yunus (ﷺ) had boarded a ship which sailed all day in calm waters.

Suddenly, a storm blew as if it were going to split the ship into pieces. The sea became rough and the waves rose up very high. The storm continued and the chief crewmember



asked the crew to lighten the ship's heavy load. The luggage was thrown overboard, but this was not enough. Their safety lay in reducing the weight further, so they decided among themselves to lighten their load by removing at least one person.

The sailors made lots with all of the travellers' names, and the one whose name was drawn would be thrown into the sea. The lot fell on Prophet Yunus (ﷺ) more than once, and so he was cast off, only to be swallowed by a whale by Allah's command. The whale then dived to the bottom of the sea.



Three layers of darkness enveloped him, one above the other: the darkness of the whale's stomach, the darkness of the bottom of the sea, the darkness of the night. Yunus (ﷺ) cried through the depths of darkness: "*La illaaha illaa Anta* (none has the right to be worshipped but You [O Allah], Glorified [and Exalted] be You [above all that evil they associate with You], Truly, I have been of the wrong doers." (*Surat Al-Anbiyyaa, 21:87*)



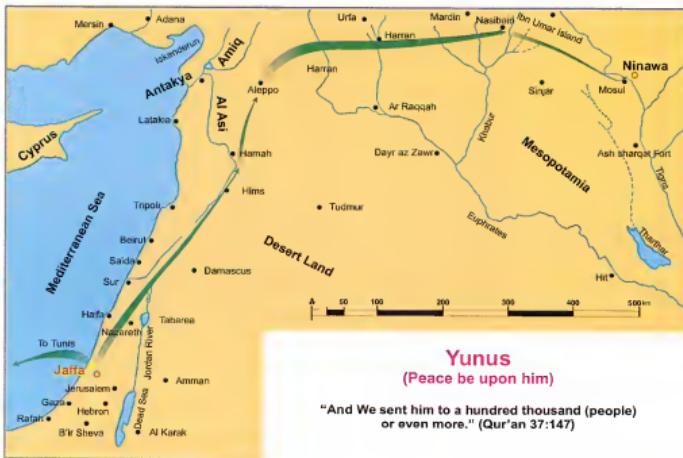
Yunus (ﷺ) continued praying to Allah, repeating this invocation.

Allah (ﷺ) forgave him and accepted his repentance. He ordered the whale to cast him out ashore, and he was given the shelter and sustenance of a plant.



Allah (ﷺ) caused him to recover and forgive him. Allah (ﷺ) says in the Qur'an that if it had not been for his praying to Him, he would have remained in the whale's stomach until the Day of Judgement.

When he was refreshed and strengthened, Allah (ﷺ) ordered him to complete his mission: **"And We sent him to a hundred thousand people or even more, and they believed; so We gave them enjoyment for a while. (Surat As-Saafaat, 37:147-8)**



Yusuf (Joseph) (ﷺ) was the son of Ya'qoob (Jacob) (ﷺ) and had eleven half-brothers. He was a very good and handsome boy and his father Ya'qoob (ﷺ) loved him dearly. Unfortunately, this made his eleven brothers very jealous of him. When he had a dream in which he saw eleven stars and the sun and the moon prostrating to him, his father warned him not to tell this dream to his brothers



for fear they would hatch a plot against him. Their jealousy drove them one day to convince their father to allow them to take him with them to give him a good time; when their father eventually agreed, they took Yusuf (ﷺ) to a deep well and threw him into it. Then, they stained his shirt with false blood and took it to their father to deceive him into believing that he had been devoured by the wolf. Ya'qoob (ﷺ) saw that there had been some foul play, and he did not hesitate to say so. He only submitted his will to Allah and sought His help.



When the water-drawer of a caravan of travellers that passed by

the well let down his bucket into the well, he was extremely surprised to find a youth of dazzling appearance in there. Anyway, he pulled him out and took him with them to Egypt where he sold him to a great Egyptian Court dignitary ('Azeez) and his wife, who had no children of their own.



The Azeez's wife tried to attract Yusuf to the enjoyment of earthly love, but he stubbornly refused, and as a result she made up a story that led him into prison. Even in prison, he taught the Truth and was known for his kindness. One of his fellow prisoners, to whom he had interpreted a dream which came true exactly as Yusuf (ع) had interpreted it, was later set free and received into favour as the king's cup-bearer.



Years later, while Yusuf (ع) was still in prison, the king of Egypt had a dream which caused him much concern. As no one in the king's council

was able to interpret this dream, the cup-bearer thought of Yusuf whom he believed was a truthful man who was skilful in the interpretation of dreams. So he took permission to see Yusuf (ﷺ). When the cup-bearer reported Yusuf's interpretation to the king, the king wanted to see him in person because Yusuf (ﷺ) not only told of a famine that would happen but also suggested the measures to be taken for dealing with this famine. Yusuf (ﷺ) used this opportunity to make the scandal that had been raised about him and because of which he had been sent to prison publicly cleared.



So it was, and he was appointed treasurer and inspector of Egypt's storehouses by the king who was very grateful to him and requested his help in overcoming the famine. Yusuf (ﷺ) accepted the offer.

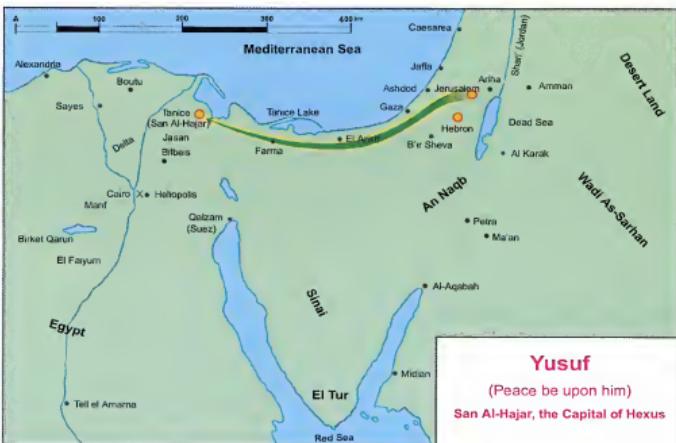
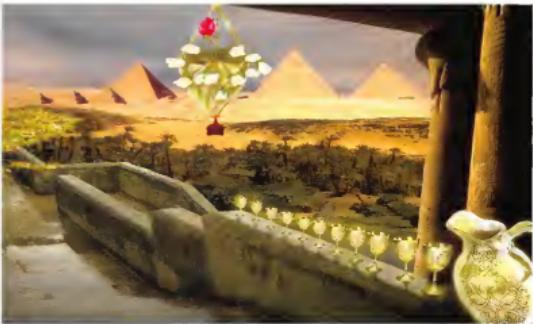
The famine was so widespread that it not only spread over the country but also affected the people in Yusuf's own land. Yusuf's preparations were complete, and his reserves were enough to meet the disaster. When Yusuf's brothers travelled to Egypt to buy grain from the country's plentiful supply, it was Allah's plan that when they reached Egypt the brothers would come before Yusuf (ﷺ). They did not recognize him at first because they assumed that he had long been



dead. Later on, though, when they realized who Yusuf was and felt very ashamed of what they had done to him and to his younger brother, they begged his pardon and he forgave them. He then asked them to take the joyful news to Ya'qoob (عَلِيٌّ) about him and he regained his sight.

Afterwards, Yusuf's father and brothers joined Yusuf (عَلِيٌّ) in Egypt. It was a wonderful reunion for them after such a long time apart.

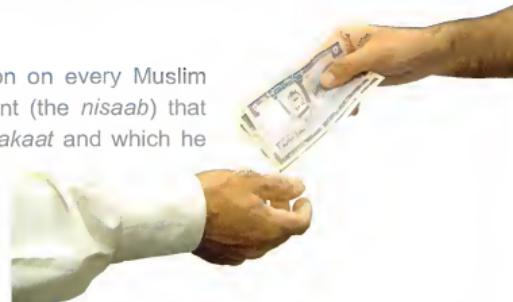
Even in such glory and tremendous power, Yusuf, the noble prophet and obedient servant of Allah, recognized Allah's bounties upon him and prayed: "O my Lord, You have indeed bestowed power upon me and taught me the interpretation of dreams. O Maker of the heavens and the earth, You are my Protector in this world and the hereafter. Let death come to me in a state of submission to Your Will [as a Muslim] and unite me with the righteous." (*Surat Yusuf*, 12:101)



Zakaat

Zakaat is the third pillar of Islam. The Prophet (ﷺ) said, "Islam is built on five [pillars]: testifying that there is no god but Allah and that Muhammad is the Messenger of Allah, performing the prayers, paying the Zakaat, making the pilgrimage to the House (the Ka'bah and Holy Mosque in Makkah), and fasting in *Ramadhan*." (Reported by Al-Bukhaaree and Muslim)

Zakaat is an obligation on every Muslim who owns the least amount (the *nisaab*) that requires the payment of Zakaat and which he possesses for one complete year. It is to be given to the eight types of people mentioned in the verse: "the poor and the needy, and for those employed to collect [it], and for those whose hearts have [recently] reconciled [to Islam], and for the freeing of slaves, and for those in debt and for the cause of Allah and for the [stranded] traveller." (*Surat At-Tawbah*, 9:60)



Zakaat is a vivid expression of affection towards the poor and the needy, which helps satisfy their needs and settle their debts. The literal meaning of Zakaat in Arabic is purification: It purifies the benefactor's property, for Allah (ﷺ) will surely bless it and make it increase; it also purifies his heart from selfishness and thirst for wealth; Zakaat also purifies the heart of the recipient from envy, jealousy and hatred, and fosters in his heart good will towards the benefactor. It instils in the believers generosity and purifies their hearts of selfishness and greed for wealth. It is a panacea for many social evils and an effective cure for greed. The Qur'an says, "And whoever is saved from his own stinginess, it is those who will be successful." (*Surat Al-Hashr*, 59:9)



The Qur'an clearly enjoins that wealth should not be permitted to build up in a few hands and that it has to be kept constantly in circulation (*Surat Al-Hashr*, 59:7). To achieve this, Islam prohibits the lending of money on interest (*ribaa*) by means of which a few cunning people are able to monopolize the greater part of the wealth of the community and make provision for the obligatory distribution of inheritance. It does not permit any person to leave the whole of the property to one out of several heirs to increase the share of one heir at the expense of another. It seeks to bring about equitable adjustments in the distribution of wealth. It imposes as a first charge upon all government revenues and resources the obligation of providing for the welfare and progress of the poorer sections of the community. Through these means, it provides for the economic prosperity of all sections of the people.

When a Muslim pays his *Zakaat*, or any other form of charity for that matter, he should not follow this act with injury or by trying to remind its recipient of his generosity. Allah (ﷻ) says, "**A kind word and forgiveness are better than charity followed by injury.**" (*Surat Al-Baqarah*, 2:263) When he pays for the sake of Allah, he neither expects nor demands any worldly gains whatsoever. He knows that wealth belongs to Allah who in the first place bestowed it on him, and so he gives away some of his hard-earned wealth willingly, sure enough that Allah will indeed replace it as well as reward him in the hereafter for obeying His commands. Allah (ﷻ) says, "**And whatever you spend, He will replace it; and He is the best of providers.**" (*Surat Saba'*, 34:39)

He also says, "**Surely, those who recite the Book of Allah and observe the prayer and spend out of what We have provided for them, secretly and openly, hope for a bargain which will never fail.**" (*Surat Faatir*, 35:29)

(See Islam, Ribaa and Sadaqah)



Zakaat-ul-Fitr (Zakaat of breaking the fast) is an obligatory form of charity on every individual Muslim, regardless of his or her status, free, slave, male, female, young or old. It is to be given by every Muslim for himself and all the persons whom he is legally bound to support at latest on the first day of *Shawwaal* which follows *Ramadhan*. Ibn Abbaas (رضي الله عنه) said, "The Messenger of Allah (صلى الله عليه وسلم) made Zakaat-ul-Fitr obligatory as purification for the fasting person from useless, non-beneficial speech or acts and obscene speech or behaviour, and as a means of feeding the poor. So whoever gives it before the prayer (i.e. *Salaat-ul-Eed*), then it is an accepted Zakaat; and whoever gives it after the prayer, then it is an ordinary form of charity (*sadaqah*)."
(Reported by Abu Daawood and Ibn Maajah and classified as *Saheeh* by Al-Haakim)

This *hadeeth* makes it clear that Zakaat-ul-Fitr is to be paid before offering the *Eed-ul-Fitr* prayer. Although it is better to do so on this day, it is also acceptable to offer it one day or two days before the *Eed* Day.

The amount of this Zakaat is one *saa'* which is equal to four *amdaad* (singular: *mudd*, cupped handfuls) of the usual foodstuffs of the country. Abu Sa'eed (رضي الله عنه) said, "When the Messenger of Allah (صلى الله عليه وسلم) was among us, we used to give Zakaat-ul-Fitr on behalf of every person, young and old, free or slave as a *saa'* of *ta'm* (i.e. millet



or corn), or a *saa'* of cheese (dried milk) or a *saa'* of barley or a *saa'* of dried dates or a *saa'* of raisins." (Reported by Al-Bukhaaree and Muslim)

Zakaat-ul-Fitr is to be given from the types of food. Money should not be given except if there is a pressing need to do so. It was never the practice of the Prophet (ﷺ) or his companions to pay it in cash.

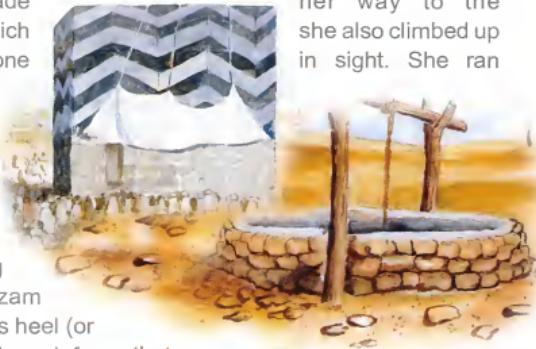
Zakaat-ul-Fitr is not obligatory on someone who does not possess a day's worth of food, and whoever possesses a day's worth of food and pays this *Zakaat*, this will suffice for him.

(See Ramadhan, Sadaqah and Zakaat)



Zamzam

When Prophet Ibraaheem (ﷺ) migrated with his wife Hagar and son Ismaa'eel (ﷺ) to a valley without plants or water, known today as Makkah, he left them there with only one bag containing dates and an old water-skin filled with water. When the water ran out and Hagar became worried about her son, she climbed up the rocky hillock of As-Safaa to see if she could see anyone. As she did not see anyone, she went down the hillock and quickly made hillock of Al-Marwah which to see if there was anyone between these two hillocks seven times. When she stood on Al-Marwah for the last time, she heard a voice and then she saw an angel standing on the site of Zamzam digging the earth with his heel (or his wing) until water flowed from that place. She started to make something like a basin around it, using her hands in this way, and she started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it. Then she drank and suckled her child. The angel said to her, "Don't be afraid of being neglected, for this is the House of Allah which will be built by this boy and his father, and Allah never neglects His people." (For details, see *Saheeh Al-Bukhaaree, hadeeth no 3364*)

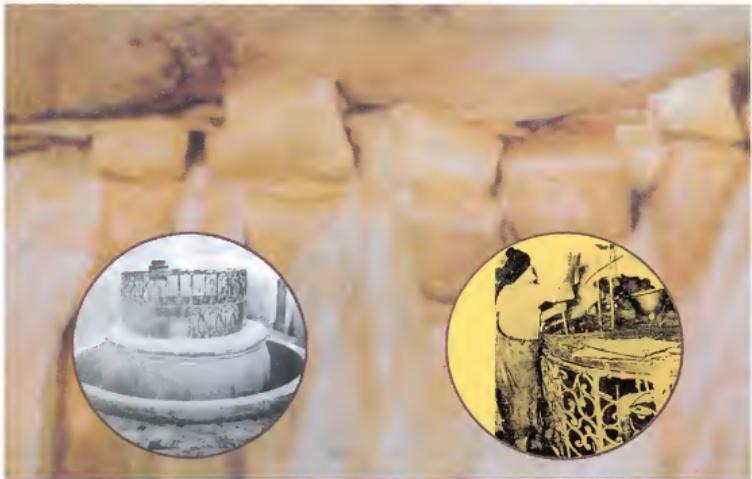


The well of Zamzam is located next to the Ka'bah, and its water is undoubtedly the holiest and best water on earth. The Prophet (ﷺ) said, "The best water on the face of the earth is the water of Zamzam; in it is complete nourishment and healing from sickness." (Reported by At-Tabaraanee, and its narrators are described as reliable)

Once Abu Dharr (رضي الله عنه) lived on Zamzam water only for thirty days and nights and he put on so much weight that he could feel folds of fat on his stomach and did not feel hungry at all. When he mentioned this to the Prophet (ﷺ) he said to him, "It (i.e. Zamzam water) is blessed and it also serves as food." (Reported by Muslim)

The Prophet (ﷺ) also said, "The water of Zamzam serves the purpose for which it is drunk." (Reported by Ibn Maajah) Therefore, whoever drinks it with the intention of seeking treatment, Allah (ﷻ) will certainly cure him of his sickness. There are many true stories of people who suffered from serious diseases and Allah (ﷻ) cured them when they drank this blessed water with the intention of seeking treatment. One such stories is about a woman called Layla Al-Hilw from Morocco who had suffered from cancer. When the doctors she consulted in Belgium failed to provide her with a cure for this deadly disease and told her husband to take her home to die, she and her husband decided to visit the Sacred House in Makkah where she drank her fill of Zamzam water, knowing that it serves the purpose for which it is drunk, wept a great deal, read the Holy Qur'an and prayed to Almighty Allah to cure her. Her friends advised her to wash the upper part of her body which was filled with nasty swellings as a result of the breast cancer from which she suffered. One day, to her astonishment and great excitement, she found that Allah (ﷻ) had cured her! She wrote this story in a book which was later translated into other languages, including English.

(See Ibraaheem , Ismaa'eel and Sa'ee)



Bibliography

Abd Al-Adheem, M., Dr., 1993, *Al-Masjid An-Nabawee Ash-Shareef Wa Masjid Qubaa'*, Dar As-Sahaabah Lit-Turaath, Tanta, Egypt.

Abd Al-Baaqee, Muhammad Fu'ad, 1988, *Al-Mu'jam Al-Mufahras Li Alfaadh Al-Qur'an Al-Kareem*, (second edition), Dar Al-Hadeeth, Cairo, Egypt.

Al-Bukhaaree, Muhammad Ibn Ismaa'eel, 1997, *Saheeh Al-Bukhaaree* (English Translation by Dr. Muhammad M. Khan), Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Al-Fawzaan, Salih ibn Fawzaan, Dr., 1999, *Al-Mulakh-khas Al-Fiqhee*, Dar Ibn Al-Jawzee, Kingdom of Saudi Arabia.

Al-Hamawee, Yaaqoot, 1990, *Mu'jam Al-Buldaan* (first edition), Dar Al-Kutub Al-'Ilmiyyah, Beirut, Lebanon.

Ali, Yusuf, 1989, *The Holy Qur'an — English Translation of the Meanings and Commentary*, revised and edited by the Presidency of Islamic Research, Ifta, Call and Guidance, King Fahd Holy Qur'an Printing Complex, Madinah, Kingdom of Saudi Arabia.

Al-Iraaqqee, Zin-ud-deen Abdu-Raheem ibn Al-Fadhl, 1999, *Tarh At-Tathreeb Fee Sharh At-Tqreeb*, Maktabat Nazar M. Al-Baz, Makkah, Saudi Arabia.

Al-Jaza'iree, Abu Bakr Jabir, 2001, *Minhaaj Al-Muslim* (English Translation), Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Al-Mubarakpuri, Safi-ur-Rahman, 1995, *Ar-Raheeq Al-Makhtum* (The Sealed Nectar: Biography of the Prophet r), Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Al-Mubarakpuri, Safi-ur-Rahman, 2002, *History of Makkah*, Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Al-Mubarakpuri, Safi-ur-Rahman, 2002, *Taareekh Al-Madeenah Al-Munawwarah* (History of Madeenah), Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Al-Mawsoo'ah Al-Fiqhiyyah, 1993, Ministry of Allowances and Islamic Affairs, Dar As-Safwah Printing, Publishing and Distribution, Kuwait.

Al-Qtaanee, Sa'eed ibn Ali ibn Wahf, 1996, *Hisn Al-Muslim (Fortress of the Muslim)*: Translated by Isma'eel Ibraaheem), Saifeer Pres, Riyadh.

An-Nawawee, Abu Zakariyya Yahya ibn Sharaf, 1998, *Riyyadhus-Saaliheen* (translated: Dr. Muhammad Ameen and Al-Arabee ibn Razzouq), Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Braille, A. G., 1998, *Daa'irat Al-Ma'aarif Al-Islaamiyyah*, (Arabic Translation), Markaz Ash-Shariqah Lil-Ibdaa' Al-Fikree, UAE.

Ghadanfar, Mahmood Ahmad, 2001, *Great Women of Islam* (translated by Jamila Muhammad Qawi), Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Ibn Baz, Abdul-Azeem ibn Abdullaah, 2003, *Explanation of the Important Lessons* (Translated by Darussalam), Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Ibn Hisham, 1995. *As-Seerah An-Nabawiyah*, Dar Ihya' At-Turaath Al-Arabee, Beirut, Lebanon.

Ibn Katheer, Imaadud-Deen A. Ismaa'eel, 2000, *Tafseer Ibn Katheer* (Abridged by a group of scholars under the supervision of Sheikh Safi-ur-Rahman Al-Mubarakpuri), Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Ibn Katheer, Imaadud-Deen A. Ismaa'eel, 2003, *Stories of the Prophets* (English Translation: Rashad Ahmad Azami), Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Ibn Taymiyyah, 1993, *An Introduction to the Principles of Tafseer* (English translation by Abdul Haq Ansari), Al-Hidaayah Publishing and Distribution, UK.

Ibn Uthaimeen, Muhammad ibn Salih, 1993, *Manaaistik Al-Hajj Wal-'Umrah* (second edition), Dar Wakee' Publishing and Distribution, Qaseem, Kingdom of Saudi Arabia.

Ibrahim, Ezzeddin, Dr. and Jonshon-Davies, Denys, 1981, *Forty Hadith Qudsi*, Dar Al-Koran Al-Kareem (The Holy Qur'an Publishing House), Beirut, Lebanon.

Ibrahim, Ezzeddin, Dr. and Jonshon-Davies, Denys, 1989, *An-Nawawee's Forty Hadith* (fourteenth edition), Dar Al-Koran Al-Kareem (The Holy Qur'an Publishing House), Beirut, Lebanon.

Khan, Muhammad Muhsin, Dr. and Al-Hilali, Taqi-ud-Deen, Dr., 1996, *Interpretation of the Meanings of the Noble Qur'an*, Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Khan, Muhammad Muhsin, Dr., 1997, *The Translation of the Meanings of Sahih Al-Bukhari*, Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Lessons for New Muslims, 2004, Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Muslim, 1990, *Sahih Muslim* (English Translation: Abdul-Hamid Siddiqi), Sh. Muhammad Ashraf Publishers and Booksellers, Lahore, Pakistan.

Philips, Abu Ameenah Bilal, Dr., 1997, *Islamic Studies, Book 3*, Al-Hidaayah Publishing and Distribution, Birmingham, UK.

Pillars of Islam, 1998, research paper supervised by *Sheikh* Abdullah ibn Abdur-Rahman ibn Jibreel, Darussalam Publishers and Distributors, Riyadh, Kingdom of Saudi Arabia.

Sabiq, As-Sayyid, 1998, *Fiqh-us-Sunnah*, Al-Fath Lil-l'Iaam Al-Arabee, Cairo, Egypt.

Saheeh, International, 1997, *The Qur'an, Arabic text with Corresponding English Meanings*, Abul-Qasim Publishing House (Al-Muntada Al-Islami), Riyadh.

Tafseer Al-'Ushr Al-Akheer min-al-Qur'aan Al-Kareem, 2005, (eleventh edition), www.tafseer.info.

